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CHURCH AS IT IS:

EXHIBITED

Mar 20, 1847

OF THE

FORLORN HOPE OF SLAVERY

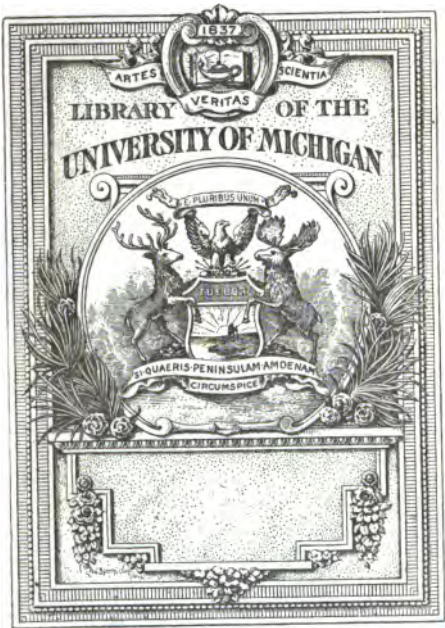
BY

PARKER PILLSBURY

BOSTON:

A. FORBES, PRINTER, 37 CORNHILL.

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CHURCH AS IT IS:

OR THE



FORLORN HOPE OF SLAVERY.

BY

PARKER PILLSBURY. ;

BOSTON:

A. FORBES, PRINTER, 37 CORNHILL.

1847.

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INTRODUCTION.

No apology is offered for the following work. It is a brief exhibition of the American Church *as it is*, in reference to the slave system of the United States.

That slavery finds its surest and sternest defence, in the prevailing religion of the country, is no longer questionable. Let it be driven from the Church, with the burning zeal of its reprobation and execration stamped on its iron brow, and its fate is fixed for ever. Only while its horrors are baptized and sanctified in the name of Christianity, can it maintain an existence.

The Anti-Slavery movement has unmasked the character of the American Church. Our religion has been found at war with the interests of humanity and the laws of God. And it is more than time the world was awakened to its unhallowed influence on the hopes and happiness of man, while it makes itself the palladium of the foulest iniquity ever perpetrated in the sight of heaven.

Excellent works have already been written and published on the connection of the American Church with American Slavery. Among these, the "American Church, the Bulwark of American Slavery," by James G. Birney; the "Brotherhood of Thieves, or a True Picture of the American Church and Clergy," by Stephen S. Foster; and "Slavery and the Slaveholder's Religion," by Samuel Brooke, are the most valuable. They contain the important action of the Church on the subject, down to the time when they were written, and have had the singular good fortune never to be questioned in their statements of facts—and for the very good reason, that they are, beyond all question, singularly true.

A new work is now demanded, to present to the world the more recent action of the various ecclesiastical bodies of the country. The object of this, is, mainly to meet that demand.

There is one consideration to which the public attention ought to be specially called. Since, by the introduction of steam navigation, the Atlantic has been narrowed to a ferry, and a voyage to Britain, to a pleasant summer's jaunt, the clergy of this country have been unfortunately visited with great prostrations of health. A voyage to sea, is a most effectual panacea, and is fast coming to be the Universal Restorative.

But unfortunately, the public sentiment of Britain, (as of all Christendom,) is mightily against our "peculiar institution." Hence, our clerical delegations are driven to the unwilling necessity of calling themselves abolitionists, in order to pass as honest men. A man stealer, or his abettor, there, (good Christian, as he is here) being regarded as not greatly better than the stealer of other, and less valuable goods. The consequence is, the British Church has been deplorably deceived, both as to the character of American Christianity, and the American Clergy.

Every minister, as soon as he treads the soil of England, or Scotland, proclaims himself an abolitionist. Whether it be so, it is the object of this work to show. It may not be improper therefore to announce, that it is written, particularly for circulation in Great Britain. If the facts it unfolds do not startle the Churches of that Empire into the duty of immediately severing all the ties that bind them to the ecclesiastical bodies of these United States, then surely is the vitality of their vision deplorably to be doubted.

It will be the object of this publication to exhibit —

- I. The Church — AS IT WAS.
- II. The Church — AS IT IS, and
- III. The Church, as by its own admissions and assumptions,
IT MIGHT BE.

Truth only is sought. As a literary production, the work will undoubtedly be beneath criticism; but in the exhibition of facts, it is eminently above, and challenges all criticism.

THE
FORLORN HOPE OF SLAVERY.

CHAPTER I.

THE CHURCH—AS IT WAS.

A peculiarity in this work, throughout, will be, that those whose character is under examination, will speak for themselves—By their own words they will be justified or condemned, and not by the words of another, be that other, friend or foe.

The Church of this Country is divided into many sects, but the important ones are the Presbyterians and Congregationalists, the Baptists, Methodists and Episcopalians the Unitarians, Universalists, and Quakers. Many of these have registered a testimony on the subject of Slavery in time past, and have varied it to meet such exigencies as they have been called to encounter.

The General Assembly of the Presbyterian church has been the most powerful ecclesiastical body in the land. It may be so still.

About the time of the adoption of the Constitution of the United States, there was very much discussion on the subject of slavery; and it was generally believed, at least in half of the States, that the evil would not be of long duration. The discussion reached the church, and in 1787, the Synods of

New York and Philadelphia, came to the following judgment:

"That we do highly approve the general principles in favor of universal liberty, that prevail in America, and the interest which many of the States have taken in promoting the abolition of slavery. They earnestly recommend it to all the members in their communion, to give those persons who are at present held in servitude, such good education as to prepare them for the better enjoyment of freedom. * * * And finally, they recommend to all their people, to use the most prudent measures, consistent with the interest and state of civil society, in the countries where they live, to procure, eventually, the final abolition of slavery in America."

This judgment was, in 1793, republished, as the decision of the General Assembly of the Presbyterian church.

The second annunciation of the sentiments of the General Assembly, was made in 1794. Their sentiment at that time was appended to a note to the one hundred and forty second question of the *larger* Catechism, on the eighth commandment, in these words:

"1 Tim. i. 10. The law is made for man-stealers. This crime among the Jews exposed the perpetrators of it to capital punishment; Exodus xxi. 16; and the apostle here classes them with sinners of the first rank. The word he uses, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in retaining them in it. *Hominum fures, qui servos vel liberos abducunt, retinent, vendunt, vel emunt.* Stealers of men are all those who bring off slaves or freemen, and keep, sell, or buy them. To steal a freeman, says Grotius, is the highest kind of theft. In other instances, we only steal human property, but when we steal or retain men in slavery, we seize those who, in common with ourselves, are constituted, by the original grant, lords of the earth. Gen. i. 28. *Vide Poli synopsis in loc.*"

Similar expressions were given from time to time, as the subject was urged upon the consideration of the body—but with what effect, may be seen by the declaration of one of the most distinguished clergymen belonging to the Assembly. He affirms that under these very decisions, "the whole of the Presbyterian church have been sound asleep upon 'the highest kind of theft'—and while the 'sinners of the first rank' have multiplied and extended their man-stealing on every side, Presbyteries, Synods, and General Assemblies

have been 'silent as death, and still as midnight!' except when, to gratify the Christians! who wish to transport to *their own country!* the 'feeble, diseased, aged, or worn out slaves,' they have adopted some *two-tongued* minute, respecting the Colonization Society."

And yet, in 1818, this same body adopted another declaration of sentiment, more inexplicable than any which had preceded it. The character of the whole document may be clearly seen in the following lengthy extract:

"A FULL EXPRESSION OF THE ASSEMBLY'S VIEWS OF SLAVERY IN 1818.

"The General Assembly of the Presbyterian church, having taken into consideration the subject of slavery, think proper to make known their sentiments upon it.

"We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God which requires us to love our neighbor as ourselves; and as totally irreconcilable with the spirit and principles of the gospel of Christ, which enjoins 'that all things whatsoever ye would that men should do to you, do ye even so to them.' Slavery creates a paradox in the moral system—it exhibits rational, accountable, and immortal beings in such circumstances as scarcely to leave them the power of moral action. It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences of slavery; *consequences not imaginury*, but which connect themselves with its very existence. The evils to which the slave is *always* exposed, often take place in their *very worst degree and form*; and where all of them do not take place, still the slave is deprived of his natural rights, degraded as a human being, and exposed to the danger of passing into the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest.

"From this view of the consequences resulting from the practice into which Christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind, it is manifestly the duty of all Christians, when the inconsistency of slavery with the dictates of humanity and religion has been

demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors, as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout the world. We earnestly exhort them" the (slave-holders,) "to continue and to increase their exertions to effect a total abolition of slavery.

Congregational Doctors of Divinity :—"Slaveholding is, *in every instance*, wrong, unrighteous, and oppressive; a very great and crying sin, there being *nothing* equal to it on the face of the earth."—[Rev. Samuel Hopkins, D. D., of the United States, 1776.]

"To hold any man in slavery, is to be every day guilty of *robbing* him of his liberty, or of *man-stealing*. Fifty years from this time, 1791, it will be as shameful for a man to hold a slave, as to be guilty of common theft or robbery."—[Rev. Jonathan Edwards, D. D.])

Such was the position of this great body and their Congregational allies, on the subject of slavery, as expressed from time to time, before the Anti-Slavery enterprise had come into being.

Two things are worthy of notice. First, the fact that all this discussion and action took place in connection with similar discussion *out of the church*; being little more than an echo of the popular voice: and secondly, it was, after all, but expression in words; not the least *action* ever accompanying the expression, during that whole quarter of a century.

THE METHODIST EPISCOPAL CHURCH.

More than half a century ago, John Wesley, the Father and Founder of Methodism, bore the following testimony against the slave system:

"What I have said to slave-traders equally concerns all slave-holders of whatever rank and degree; seeing *men-buyers are exactly on a level with men-stealers!* Indeed, you say, 'I pay honestly for my goods; and I am not concerned to know how they are come by.' Nay, but you are: you are deeply concerned to know they are honestly come by: otherwise you are partaker with a thief, and are not a jot honest than he. But you know they are not honestly come by: you know they are procured by means *nothing near so innocent as picking pockets, house-breaking, or robbery upon the highway*. You know they are procured by a deliberate species of more complicated villany, of fraud, robbery, and murder, than was ever practiced by Mo-

hammedans or Pagans ; in particular, by murders of all kinds, by the blood of the innocent poured upon the ground like water. Now it is *your* money that pays the African butcher. *You*, therefore, are principally guilty of all these frauds, robberies, and murders. *You* are the spring that puts all the rest in motion. They would not stir a step without *you* : therefore the blood of all these wretches who die before their time lies upon *your* head. 'The blood of thy brother crieth against thee from the earth.' O, whatever it costs, put a stop to its cry before it be too late ; instantly, at any price, were it the half of your goods, deliver thyself from blood-guiltiness ! *Thy hands, thy bed, thy furniture, thy house, and thy lands, at present are stained with blood.* Surely it is enough ; accumulate no more guilt ; spill no more the blood of the innocent. Do not hire another to shed blood ; do not pay him for doing it. Whether you are a Christian or not, show yourself a man ! Be not more savage than a lion or a bear."

Expressions of equal abhorrence from distinguished Methodists of that period, might be added to almost any extent. The following from the Methodist Book of Doctrines and Discipline, will be sufficient, as it was the sentiment of the whole denomination. The Preface to the work, signed by the six Bishops of the church in the United States, gives this injunction :

"We wish to see this little work in the house of every Methodist. Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn and inwardly digest the whole. You ought, next to the word of God, to procure the articles and canons of the church to which you belong."

The directions relative to slavery, in part, are these ; and they have remained nearly the same for the last half century—

"There is only one condition previously required of those who desire admission into these societies, a desire to flee from the wrath to come, and to be saved from their sins. But wherever this is really fixed in the soul, it will be shown by its fruits. It is, therefore, expected of all who continue therein, that they should continue to evidence their desire of salvation, by doing no harm, by avoiding evil of every kind, especially that which is most generally practised, such as—the buying and selling of men, women, and children, with an intention to enslave them."

"OF SLAVERY,—*Question.*—What shall be done for the extirpation of the evil of slavery ?

"Answer 1.—We declare that we are as much as ever convinced of the great evil of slavery ; therefore, no slaveholder shall be eligible to any official station in our Church, hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

"Answer 2.—When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives."

The course of the church with those who "*buy, sell or hold slaves,*" is explicitly given on the eighty-third page of the Discipline, New York Edition, 1840.

"If there be any among us who observe not these rules, who habitually *break any of them*, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then, he repent not, he hath no more place among us."

Of the Friends or Quakers, it may be said, too, that they once bore a solemn witness against the enslavement of human beings. In 1763, they renewed their testimony in these words :

"We renew our exhortation, that Friends every where be especially careful to keep their hands clear of giving encouragement in any shape to the slave-trade ; it being evidently destructive of the natural rights of mankind, who are all ransomed by one Savior, and visited by one divine light, in order to salvation ; a traffic calculated to enrich and aggrandize some upon the miseries of others ; in its nature abhorrent to every just and tender sentiment, and contrary to the whole tenor of the gospel." —*Thomas Clarkson's Portraiture of Quakerism.*

^ Such are but specimens of the action of the American church on the subject of slavery, within the last half century. None of the sects were indifferent. These quotations are sufficient to determine the plea so often set up, that she needs light on the subject, to be utterly groundless. These were the testimonies of the church. Her action was of a different character. It was the extremest inaction ; proving that all her loud protestations and solemn threatnings were most profoundly insincere. \

CHAPTER II.

THE CHURCH — AS IT IS.

WERE this book intended only for American circulation, it might not be necessary to allude to the religion of the south, in distinction from that of the churches of the northern or free States. It may not be improper, however, to exhibit some of the declarations of the southern ecclesiastical bodies, and also of distinguished Clergymen, Doctors of Divinity and others, on the subject of American slavery.

It should be borne in mind that all the witnesses whose testimony is produced in this work, are of the most competent character; being the largest ecclesiastical associations, and most eminent Divines to be found in this or any other country.

The following are expressions of the church in some of the slave-holding States:

HARMONY PRESBYTERY, OF SOUTH CAROLINA.

"Whereas, sundry persons in Scotland and England, and others in the north, east and west of our country, have denounced slavery as obnoxious to the laws of God, some of whom have presented before the General Assembly of our church, and the Congress of the nation, memorials and petitions, with the avowed object of bringing into disgrace slave-holders, and abolishing the relation of master and slave:—And whereas, from the said proceedings, and the statements, reasonings and circumstances connected therewith, it is most manifest that those persons 'know not what they say, nor whereof they affirm;' and with this ignorance discover a spirit of self-righteousness and exclusive sanctity," &c., therefore,

1. *Resolved*, "That as the kingdom of our Lord is not of this world, His church as such has no right to abolish, alter, or affect any institution or ordinance of men, political or civil, &c."

2. *Resolved*, "That slavery has existed from the days of those good old slave-holders and patriarchs, Abraham, Isaac and Jacob, (who are now in the kingdom of heaven,) to the time when the apostle Paul sent a runaway home to his master, Philemon, and wrote a Christian and fraternal letter to this

slave-holder, which we find still stands in the canon of the Scriptures—and that slavery has existed ever since the days of the apostle, and does now exist.”

SYNOD OF SOUTH CAROLINA AND GEORGIA.

Resolved, unanimously,—[Dec. 1834.]

“That, in the opinion of this synod, Abolition Societies, and the principles on which they are founded, in the United States, are inconsistent with the interests of the slaves, the rights of the holders, and the great principles of our political institutions.”

The following is from a slave-holding New School church, in Petersburg, Virginia, (16th Nov. 1838):—

“Whereas, the General Assembly did, in the year 1818, pass a law which contains provisions for slaves, irreconcilable with our civil institutions, and solemnly declaring slavery to be sin against God—a law at once offensive and insulting to the whole southern community:”—

1. *Resolved*, “That, as slave-holders, we cannot consent longer to remain in connection with any church where there exists a statute conferring the right upon slaves to arraign their masters before the judicatory of the church—and that too, for the act of selling them without their consent first had and obtained.”

2. *Resolved*, “That as the Great Head of the church has recognised the relation of *master and slave*, we conscientiously believe that slavery is not a sin against God, as declared by the General Assembly.”

THE REV. WILLIAM S. PLUMMER, D. D., of Richmond, Va.

“I have carefully watched this matter from its earliest existence, and every thing I have seen or heard of its character, both from its patrons and its enemies, has confirmed me, beyond repentance, in the belief, that, let the character of Abolitionists be what it may in the sight of the Judge of all the earth, this is the most meddlesome, impudent, reckless, fierce, and wicked excitement I ever saw.

“If Abolitionists will set the country in a blaze, it is but fair that they should receive the first warming at the fire.

“Let it be proclaimed throughout the nation, that every movement made by the fanatics (so far as it has any effect in the South,) does but rivet every fetter of the bondman—diminish the probability of any thing being successfully undertaken for making him either fit for freedom, or likely to obtain it.

We have the authority of Montesquieu, Burke, and Coleridge, three eminent masters of the science of human nature, that of all men slave-holders are the most jealous of their liberties. One of Pennsylvania's most gifted sons has lately pronounced the South, the *cradle of liberty*.

"Lastly.—Abolitionists are like Infidels, wholly unaddicted to martyrdom for opinion's sake. Let them understand that *they will be caught* [Lynched] if they come among us, and they will take good heed to keep out of our way. There is not one man among them who has any more idea of shedding his blood in this cause, than he has of making war on the Grand Turk."

REV. ROBERT N. ANDERSON, of Virginia.

"To the Sessions of the Presbyterian Congregations within the bounds of the West Hanover Presbytery:—

"At the approaching stated meeting of our Presbytery, I design to offer a preamble and string of resolutions on the subject of the use of wine in the Lord's Supper; and also a preamble and string of resolutions on the subject of the treasonable and abominably wicked interference of the Northern and Eastern fanatics, with our political and civil rights, our property, and our domestic concerns. You are aware that our clergy, whether with or without reason, are more suspected by the public than the clergy of other denominations. Now, *dear Christian brethren*, I humbly express it as my earnest wish, that you *quit yourselves like men*. If there be any stray goat of a minister among you, tainted with the blood-hound principles of abolitionism, let him be ferreted out, silenced, excommunicated, and left to the *public to dispose of him in other respects*.

"Your affectionate brother in the Lord,

"ROBERT N. ANDERSON."

Some years ago, the Reverend Bishop Meade, of Virginia, published a book of sermons and tracts for masters and slaves. It was printed at Winchester, Va., by John Hieskell.

In the preface to the work, the Bishop remarks:

"The editor of this volume offers it to all masters and mistresses in our southern States, with the anxious wish and devout prayer that it may prove a blessing to themselves and their households."

In this book are two sermons from this text: "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

As these sermons are so perfect a delineation of slaveholding godliness, some extracts will not here be out of place. They are addressed to a congregation of slaves.

After showing the slaves that they are all in the condition where God would have them, and that they were made for the use and service of their masters, he proceeds:

"When people die, we know of but two places they have to go to, and one is heaven, the other hell. Now heaven is a place of great happiness, which God has prepared for all that are good, where they shall enjoy rest from their labors. And hell is a place of great torment and misery, where all wicked people will be shut up with the devil and other evil spirits, and be punished for ever, because they will not serve God. If, therefore, we would have our souls saved by Christ; if we would escape hell and obtain heaven, we must set about doing what he requires of us, that is, to serve God. Your own poor circumstances in this life ought to put *you* particularly upon this, and taking care of your souls. * * * Almighty God hath been pleased to make you slaves here, and to give you nothing but labor and poverty in this world, which you are obliged to submit to, as it is his will that it should be so. And think within yourselves what a terrible thing it would be, after all your labors and sufferings in this life, to be turned into hell in the next life; and after wearing out your bodies in service here, to go into a far worse slavery when this is over, and your poor souls be delivered over into the possession of the devil, to become his slaves for ever in hell, without any hope of ever getting free from it. If, therefore, you would be God's freemen in heaven, you must strive to be good and serve him here on earth. Your bodies, you know, are not your own: they are at the disposal of those you belong to; but your precious souls are still your own, which nothing can take from you, if it be not your own fault. Consider well, then, that if you lose your souls by leading idle, wicked lives here, you have got nothing by it in this world, and you have lost your all in the next. For your idleness and wickedness are generally found out, and your bodies suffer for it here; and what is far worse, if you do not repent and amend, your unhappy souls will suffer for it hereafter.

"Having thus shown you the chief duties you owe to your great Master in heaven, I now come to lay before you the duties you owe to your masters and mistresses here upon earth. And for this you have one general rule, that you ought always carry in your minds, and that is, to *do all service for them, as if you did it for God himself*. Poor creatures! you little consider when you are idle and neglectful of your master's business, when you steal and waste, and hurt any of their substance, when you are

saucy and impudent, when you are telling them lies and deceiving them, or when you prove stubborn and sullen, and will not do the work you are set about without stripes and vexation; you do not consider, I say, that what faults you are guilty of towards your masters and mistresses, are faults done against God himself, who hath set your masters and mistresses over you in his own stead, and expects that you will do for them just as you would do for him. And pray do not think that I want to deceive you, when I tell you that your *masters and mistresses are God's overseers*; and that if you are faulty towards them, God himself will punish you severely for it in the next world. unless you *repent* of it, and strive to make amends by your faithfulness and diligence for the time to come, for God himself hath declared the same.

“And in the first place, you are to be obedient and subject to your masters in all things. * * And Christian ministers are commanded to ‘exhort servants to be obedient unto their own masters, and to please them well in all things, not answering them again, or gainsaying.’ * * * You are to be faithful and honest to your masters and mistresses, not purloining, or wasting their goods or substance, but showing all good fidelity in all things. * * Do not your masters, under God, provide for you? And how shall they be able to do this, to feed and to clothe you, unless you take honest care of every thing that belongs to them? Remember that God requires this of you, and if you are not afraid of suffering for it here, you cannot escape the vengeance of Almighty God, who will judge between you and your masters, and make you pay severely, in the next world, for all the injustice you do them here. And though you could manage so cunningly as to escape the eyes and hands of man, yet think what a dreadful thing it is to fall into the hands of the living God, who is able to cast both soul and body into hell!

“You are to serve your masters with cheerfulness, reverence, and humility. You are to do your masters’ service with good will, doing it as the will of God, from the heart, without any sauciness or answering again. How many of you do things quite otherwise, and instead of going about your work with a good will and a good heart, dispute and grumble, give saucy answers, and behave in a surly manner! There is something so becoming and engaging in a modest, cheerful, good natured behaviour, that a little work done in that manner seems better done and gives far more satisfaction than a great deal more that must be done with fretting, vexation, and the lash always held over you. It also gains the good will and love of those you belong to, and makes your own life pass with more ease and pleasure. Besides, you are to consider that this grumbling and ill will does not affect your masters and mistresses only. They

have ways and means in their hands of forcing you to do your work, whether you are willing or not. But your murmuring and grumbling is against God, who hath placed you in that service, who will punish you severely in the next world for despising his commands."

And again, on page 116:

"*All things whatsoever ye would that men should do unto you, do ye even so unto them ;*" that is, do by all mankind just as you would desire they should do by you, if you were in their place, and they in yours.

"Now, to suit this rule to your particular circumstances ; suppose you were masters and mistresses and had servants under you, would you not desire that your servants should do their business *faithfully* and *honestly*, as well when your back was turned as while you were looking over them? Would you not expect that they should take notice of what you said to them? That they should behave themselves with respect towards you and yours, and be as careful of every thing belonging to you as you would be yourselves? You are servants, do, therefore, as you would wish to be done by, and you will be both good servants to your masters, and good servants to God, who requires this of you, and will reward you well for it, if you do it for the sake of conscience, in obedience to his commands. * * *

Take care that you do not fret, or murmur, or grumble at your condition ; for this will not only make your life uneasy, but will greatly offend Almighty God. Consider that it is not your selves, it is not the people you belong to, it is not the men that have brought you to it, but it is the will of God, who hath by his providence made you servants, because, no doubt he knew that condition would be best for you in this world, and help you the better towards heaven, if you would but do your duty in it. So that any discontent at your not being free, or rich, or great as you see some others, is quarrelling with your heavenly Master, and finding fault with God himself. * * *

There is only one circumstance which may appear grievous, that I shall now take notice of, and that is **CORRECTION**.

"Now, when *correction* is given you, you either deserve it, or you do not deserve it. But whether you really deserve it or not, it is your duty, and Almighty God requires that you bear it patiently. You may, perhaps, think that this is hard doctrine, but if you consider it right, you must needs think otherwise of it. Suppose, then, that you deserve correction, you cannot but say that it is just and right, you should meet with it. Suppose you do not, or at least, you do not deserve so much or so severe a correction for the fault you have committed, you

perhaps have escaped a great many more, and are at least paid for all. Or suppose you are quite innocent of what is laid to your charge, and suffer wrongfully in that particular thing, is it not possible you may have done some other bad thing which was never discovered, and that Almighty God, who saw you doing it would not let you escape without punishment one time or another? And ought you not in such a case to give glory to Him, and be thankful that he would rather punish you in this life for your wickedness, than destroy your souls for it in the next life? But suppose that even this was not the case, (a case hardly to be imagined,) and that you have by no means, known or unknown, deserved the correction you suffered, there is this great comfort in it, that if you bear it patiently, and leave your cause in the hands of God, he will reward you for it in heaven, and the punishment you suffer unjustly here, shall turn to your exceeding great glory hereafter."

If any doubt the genuineness of these extracts, let them be compared with the following from another advocate of slavery, whose praise is in the churches of South and North.

The Rev. J. C. Postell, in July, 1836, delivered a public address at Orangeburgh, South Carolina, in which he maintains, "1. That slavery is a judicial visitation. 2. That it is not a moral evil. 3. That it is supported by the Bible." He thus argues his second point:

"It is not a moral evil. The fact that slavery is of Divine appointment, would be proof enough, with the Christian, that it could not be a moral evil. But when we view the hordes of savage marauders and human cannibals enslaved to lust and passion, and abandoned to idolatry and ignorance, to revolutionize them from such a state, and enslave them where they may have the gospel, and the privileges of Christians, so far from being a moral evil, *it is a merciful visitation*. If slavery was either the invention of man or a moral evil, it is logical to conclude, the power to create has the power to destroy. Why, then, has it existed? And why does it now exist amidst all the power of legislation in State and church, and the clamor of abolitionists? *It is the Lord's DOINGS AND MARVELLOUS 'N OUR EYES:*' and had it not been done for the best, God alone, who is able, long since would have overruled it. *IT IS BY DIVINE APPOINTMENT.*"

On that occasion, he read a letter he had sent to the publisher of an Anti-Slavery paper in New York, from which the following is taken:

"To La Roy Sunderland, &c.

"Did you calculate to misrepresent the Methodist Discipline, and say it supported abolitionism, when the General Conference, in their late resolutions, denounced it as a *libel on truth*? 'O, full of all subtlety, thou child of the Devil!' all liars, saith the sacred volume, shall have their part in the lake of fire and brimstone.

"I can only give one reason why you have not been indicted for a libel. The law says, 'The greater the truth, the greater the libel;' and as your paper has no such ingredient, it is construed but a small matter. But if you desire to educate the slaves, I will tell you how to raise the money without editing Zion's Watchman; you and old Arthur Tappan come out to the South this winter, and they will raise one hundred thousand dollars for you. New-Orleans itself will be pledged for it. Desiring no further acquaintance with you, and never expecting to see you but once in time or eternity, that is at judgment, I subscribe myself, the friend of the Bible, and the opposer of Abolitionists.

"J. C. POSTELL.

"Orangeburgh, July 21st, 1836."

Such is slaveholding Christianity. Let us now see whether a better can be found at the north; or whether the religion of the south and north be not one and the same.

The General Assembly of the Presbyterian church, until quite recently, extended over the entire Union; a mighty ecclesiastical giant, whose terrible tread shook the land. A division has now taken place, and the body is known in two separate organizations, by the terms, Old and New School General Assembly.

Slavery, however, had nothing to do with the separation. Both churches embrace members and ministers, in both the free and slave States: and the subject of slavery has been often forced upon the consideration of both.

The first direct action in favor of slavery ever taken by the General Assembly, was in the year 1816. The note to which allusion is made in Chapter I, appended to the Catechism defining the crime of man-stealing, reflected most insufferably upon the man-stealers, (whose name was Legion,) at this time in the church. Accordingly, they set about ridding themselves of the evil, by procuring its erasure from the statutes of the church; and in 1816, they procured the passage of the following Resolution in the General Assembly—

"*Resolved*, That as it belongs to the General Assembly to give directions in regard to the notes which accompany the consti-

tution, this Assembly express it as their opinion, that in printing future editions of the Confession of this church, the note connected with the scripture proofs in answer to the question in the larger catechism, 'what is forbidden in the eighth commandment?' in which the nature of the crime of man-stealing and slavery is dilated upon, *be omitted*. In regard to this omission, the Assembly think proper to declare, that in directing it, they are influenced by far other motives than any desire to favor slavery, or to retard the extinction of that mournful evil, as speedily as may consist with the happiness of all concerned."

Whether the Assembly spoke truly when they said they had no "desire to favor slavery" in this act, will not be decided here. Such an assertion was most necessary surely; for without it, the suspicions of the world in regard to the resolutions must inevitably have been of a most unfavorable character.

The same year, the General Assembly considered and acted upon this question:—

"Ought Baptism, on the profession and promise of the Master, to be administered to the children of slaves?"

This was the strange and monstrous answer to the question:—

"It is the duty of masters who are members of the church, to present the children of parents in servitude to the ordinance of Baptism. It is the duty of Christ's ministers to baptize all children of this description, when presented to them by their masters."

Whatever might have been the wish of the Assembly relative to the Resolution just quoted, it is difficult to believe the tendency of its passage, in connection with this action on the Baptism of infant Slaves, would not be to "*retard the extinction of that mournful evil*" they profess so much to deplore.

The later proceedings of the General Assemblies, Old School or New, on the subject of Slavery, are, in general, too barren of interest to merit much attention. The Old School have done nothing, and the New, much worse. The former—with fifty thousand slaves in its communion, not one of whom ever was married, or ever will be, but who are all living in the grossest prostitution, herded at night in their one

roomed cabins, as the beasts of the field — in its zeal for the sacredness of marriage, have acted on the case of one of their number, a clergyman of the first standing, who married a sister of his deceased wife, and actually deposed him from the ministry and expelled him from the church, as guilty of incest.

The New School General Assembly, driven by the advancing state of public sentiment to do something, did vote solemnly to refer the subject to the subordinate judicatories, and then, probably, wholly to avoid another early collision with the subject, they voted not to meet again for three years.

The three years passed away. At the next convocation, they despatched the question of Slavery in the most summary manner: with some debate, they adopted the following Resolution, in 1843:—

“*Resolved*, That the Assembly do not think it for the edification of the church, for this body to take any action on the subject of slavery.”

The Editors of the New York Evangelist, a large and popular religious paper, reported and published the proceedings, and claimed that the Assembly was “*fast advancing in its opposition to slavery*.” And it professed to be greatly charmed with the spirit and manner of the debate. Here is a specimen, as reported by, and for that paper.

Rev. Dr. Hill, of Virginia, said — “The Abolitionists have made the servitude of the slaves harder. If I could tell you of some of the *dirty tricks* which these abolitionists have played, you would not wonder. Some of them have been **LYNCHED**, and they were served right.” Here was “*advance*,” with which to be “*charmed*.”

The following are further extracts from the proceedings of the body, pending the passage of the resolution:

“Rev. Mr. Groff, of Maryland, was opposed to the resolutions. They will do no good. Hitherto we have gone on in great harmony, but cannot any longer if these resolutions prevail. God does not require us to declare slavery a sin; he has not so declared it himself. We know at the South that it is an evil—a great evil; the South groans under it, but at present they do not see the remedy. And where does God justify us in taking his place and declaring that slavery is a sin?”

“In taking these positions, we are making war on the laws of the land; which neither Christ nor his apostles did, in their

contest with evil. And the Christian population is so very small a part of the South, that our *opinions* will have no weight for good.

"And finally, if these resolutions are adopted, the Southern churches will separate from this Assembly. We will hold on as long as we can; we shall part in pain; but take the ground proposed, and our beloved Union is no longer *one*.

"Rev. Dr. Wisner, of Ithica, N. Y., spoke on the general subject. It was often his painful duty to differ from brethren whom he loved. He never had been able to go with whigs or tories; he could seldom go with the *thorough-going* men of either party. He used to think he was an abolitionist, but he finds he is not; he is even called a pro-slavery man; by some, denounced as selfish and man-fearing; but it was very likely that others would call him an abolitionist, when they knew how little sympathy he had for the system of slavery. Many of the most beloved of his congregation are abolitionists; one of the memorials now before this Assembly is signed by all but one of his session, and it would be greatly for his peace of mind, if he could see his way clear to go with them. But when he remembered his ordination vows, and that he must please God rather than man, he must pursue that course to which he is shut up by the word of God.

"What would be the duty of a Christian minister, if he were living under the despotism of Prussia or Turkey? Must he denounce every act of tyranny as an outrage on the rights of man, and a sin against the law of God? But it may be said, that we must purify the church. And how? By sending down an opinion that slavery is an unlawful sin? Even this will not satisfy the abolitionists. They must have the knife of discipline applied to all who hold slaves. They would even go so far as to adopt the 1837 plan of *excision*, and cut off from the pulpit, and the communion of the church, all slave-holders. This has been done by one Synod, and others want the assent to do the same. But, before we exclude our Southern brethren from our pulpits, we might at least wait till they ask us to let them in. I should feel strange to write to my brother Hill, of Virginia, that he must not come to Ithica and preach, and he should write back, that I had better wait till he wanted to come. Now, have we not had enough of *excision*, without this going over the heads of Synods, and Presbyteries, and Sessions, to excommunicate our Southern brethren? Dr. W. then established, with masterly power and great effect, the following positions.

"1. Slavery is a civil institution, as much so as the despotism of Prussia, and regulated by the laws of the State, and of the United States.

"2. The political world is now in an excited state of mind on this subject, in consequence of the radical and treasonable designs of abolitionists.

"3. The memorials, asking action on this subject have not come from those who are suffering under the evils of slavery, but from men in the free States.

"4. We are not authorized by the word of God to say that every man who holds slaves is guilty of sin. Father Richards, of Auburn, owns an old woman in New-Jersey, and pays for her board, because she will not 'use her liberty.' Is he a great sinner going down to perdition?

"5. A worse kind of slavery than Southern slavery prevailed in the days of our Savior and the apostles. If any man denies this, he has not studied the history of those times. Read Gibbon, and McKnight's Exposition, and Jahn, and you will find it so.

"Now, the mode in which our Savior and the apostles treated the subject, is to be our guide. There is the most overwhelming testimony, that the state of slavery was far worse then, than at the South now; masters had the power of life and death over their slaves, and often used it; the slave was not considered as a man, but as a beast—as a *chattel personal*. And the apostle felt called on to go into a special exposition of the relative duties of masters and slaves; and it had always been a matter of grief to him, (Dr. W.) that his abolition brethren are so unwilling to go to the Bible, and learn the specific directions which it contains on this subject. Brother Beecher said that we must look at the 'great principles' of God's government, and not confine our view to specific cases. But when I was a young man, I was a lawyer; and when we were seeking to establish some great principle of law, we were always glad to find its application to a specific case; and if there was an authorized exposition of the law in such cases, that settled the question. Now, the apostles give us God's own exposition of his law, and if we consult their writings, we shall learn the 'great principles of his government.' Then if the apostles did give directions on this subject, what were they? In his first letter to Timothy, vi. 1-3, he writes: [Let the reader turn to these passages, and those that follow, and read them.]

"If brother Beecher had been in the place of good old Abraham, and God had told him to take his only son Isaac, and put him to death, Mr. Beecher would look up and say, 'why, Lord,' it is contrary to the 'great principles' of your government for me to take the life of my son; I can't do it;' and so Mr. Beecher would refuse to obey a positive precept, because it conflicts with what he thinks is a *great principle*. But if God tells me to lay my wife on the altar, it shall be done.

"And I have been shocked when my abolition brethren have told me that if they thought the Bible tolerated slavery, they would reject the Bible. But I dare not take this liberty with the Bible. I will believe it, and obey it, the whole of it, or none. And when we thus yield to its teachings, we are denounced as pro-slavery men, and called by every hard name that abolition lecturers can turn their tongues to.

"Dr. W. then cited and commented on Eph. vi. 6-9: Col. iii. 22-25: iv. 1.

"Titus ii. 9, 10, 'not purloining,' is the advice given here to servants. The apostle, said Dr. W., does not advise slaves to steal horses and boats, and any thing necessary for their escape.

"Col. iii. 18-20: 1 Cor. vii. 21, 22.

"Nor does all this prove that the Bible approves of slavery. Not at all. But it does prove that political institutions are not to be assailed by the church. Here is the specific direction as to the way in which the ministers of Christ are to treat the evil of slavery, and when the Bible tells me what to do, I will do it, though hell and earth stand in the way. And I will spend my few remaining days in solitude, and go down to my grave friendless and alone, rather than violate my ordination vows, and go with my abolition brethren in defiance of the plain precepts of our Savior and his apostles. My business is to labor for the salvation of souls, and I would rather go to the South and fight slavery, 'tooth and nail,' than to be assailing it here, as an ecclesiastical body.

"And now let me ask my brethren what good they will do by driving their measures through. The churches have just settled down after the great schism, revivals have been numerous and powerful, our numbers are almost doubled, and now we are called on to draw another line, and that to be Mason and Dixon's line. Nor is this to be the end. When these brethren have cut off the South, they will next want to get rid of all who will not go with them in abolition measures. We are marked on the catalogue to go next. And if the plough-share is to be driven again, I almost wish that I lived on the other side of Mason and Dixon's line, for I cannot live where I am to be for ever goaded with this thing. I cannot, and I will not. * * *

"3 1-2 o'clock, P. M.

"Assembly was constituted with prayer by the Moderator, and after the adoption of the minutes of the morning session, the unfinished business, viz: Dr. Dickerson's resolution, was resumed. The Rev. Mr. Cook, from Illinois, having the floor, went into a lengthened defence of anti-slavery views, in opposition to the resolutions. The Rev. Dr. Ely spoke on the

other side, and was followed by the Rev. Dr. Edward Beecher, and the Rev. Mr. Myers. After the last speaker had concluded, the Rev. Mr. Ely, the Moderator, suggested that the members had had a full opportunity to express their sentiments on the subject, and submitted to the good sense of the House whether this discussion had not better terminate; after which, however, Rev. Mr. Linsley proceeded to make some further remarks, and was followed by the Rev. Mr. Gridley, who gave in a brief manner his views in opposition to the resolution.

"The question recurring on Dr. Dickerson's resolution, the yeas and nays being called for and sustained, were ordered, and resulted as follows:—

"For the resolution, 66; against it, 33.

"The Assembly then engaged in a prayer of thanksgiving to Almighty God, for the spirit of tenderness and forbearance exercised during the discussion of this very important subject."

In May last, the Assembly again convened, and again the subject of slavery, the dreaded question, like some unearthly, unwelcome ghost, stalked into this sacerdotal Congress.

The following was the disposal of it, by a vote of 97 to 27. The declarations were introduced by Rev. Dr. Duffield:—

"1. The system of slavery, as it exists in these United States, viewed either in the laws of the several States which sanction it, or in its actual operation and results in society, is intrinsically unrighteous and oppressive, and is opposed to the prescriptions of the law of God, to the spirit and precepts of the Gospel, and to the best interests of humanity.

2. The testimony of the General Assembly, from the A. D. 1787, to A. D. 1818, inclusive, has condemned it, and it remains still the recorded testimony of the Presbyterian church of these United States against it, from which we do not recede.

3. We cannot, therefore, withhold the expression of our deep regret that slavery should be continued and countenanced by any of the members of our churches; and we do earnestly exhort both them and the churches, among whom it exists, to use all means in their power to put it away from them. Its perpetuation among them cannot fail to be regarded by multitudes influenced by their example, as sanctioning the system portrayed in it, and maintained by the statutes of the several slaveholding States, wherein they dwell. Nor can any mere mitigation of its severity, prompted by the humanity and Christian feeling of any who continue to hold their fellow men in bondage, be regarded either as a testimony against the system, or as in the least degree changing its essential character.

4. But while we believe that many evils incident to the system, render it important and obligatory to bear testimony against it, yet would we not undertake to determine the degree of moral turpitude on the part of individuals involved by it. This will doubtless be found to vary in the sight of God, according to the degree of light and other circumstances pertaining to each. In view of all the embarrassments and obstacles in the way of emancipation interposed by the statutes of the slaveholding States, and by the social influence affecting the views and conduct of those involved in it, we cannot pronounce a judgment of general and promiscuous condemnation, implying *that* destitution of Christian principle and feeling which should exclude from the table of the Lord all who should stand in the legal relation of masters to slaves, or justify us in withholding our ecclesiastical and Christian fellowship from them. We rather sympathize with, and would seek to succor them in their embarrassments, believing that separation and secession among the churches and their members, are not the methods God approves and sanctions for the reformation of his church.

5. While, therefore, we feel bound to bear our testimony against slavery, and to exhort our beloved brethren to remove it from them as speedily as possible, by all appropriate and available means, we do at the same time condemn all divisive and schismatical measures, tending to destroy the unity and disturb the peace of our church, and deprecate the spirit of denunciation and inflicting severities, which would cast from the fold those whom we are rather bound, by the spirit of the gospel, and the obligations of our covenant, to instruct, to counsel, to exhort, and thus to lead in the ways of God; and towards whom, even though they may err, to exercise forbearance and brotherly love.

6. As a court of our Lord Jesus Christ, we possess no legislative authority; and as the General Assembly of the Presbyterian church, we possess no judiciary authority. We have no right to institute and prescribe a test of Christian character and church membership, not recognized and sanctioned in the sacred Scriptures, and in our standards, by which we have agreed to walk. We must leave, therefore, this matter with the Sessions, Presbyteries and Synods—the Judicatories to whom pertains the right of judgment to act in the administration of discipline, as they may judge it to be their duty, constitutionally, subject to the General Assembly, only in the way of general review and control. X)

No apology need be offered for giving these declarations at full length. They are among the most important evidence that can be adduced, as to the character of American Religion.

They are the very last action of one of the most important ecclesiastical parliaments in Christendom.

The first declaration is a very fearful condemnation of slavery. It declares it "intrinsically unrighteous, opposed to both the law and the gospel, and the best interests of humanity." No more can be said of the most horrible piracy or murder, as those crimes are understood and punished among men.

The third declaration admits that it is "still countenanced and practised by members of the churches."

The fourth and fifth declarations declare, that monstrous and diabolical as slavery is, and black as, by the Assembly's own showing, the depravity is that practices it, still it deprecates any "*divisive measures, that would destroy the unity, and disturb the peace of the church.*" It even "deprecates denunciation and severity," in regard to those "*beloved brethren,*" who are thus sinning against "the law of God, the precepts of the gospel, and the best interests of humanity." If proclamation for a "thanksgiving day" was not immediately issued from the Council Chamber of Perdition, when news of these Resolutions arrived, the inhabitants there must be as devoid of gratitude, as is the General Assembly of some other equally important graces and gifts.

A Parody on two or three of these resolutions, will exhibit them in their true character. One word only need be changed.

"I. The system of sheep-stealing, as it exists in the United States, &c. &c.

The second Resolution is omitted in the Parody.

III. We cannot, therefore, withhold the expression of deep regret that sheep-stealing should be countenanced and continued by any of the members of our churches. And we do earnestly exhort both them and the churches among whom sheep-stealing exists, to use all means in their power to put it away.

IV. But while we believe that many evils incident to sheep-stealing, render it important and obligatory to bear testimony against it, yet we would not undertake to determine the degree of moral turpitude, *on the part of individual sheep-stealers.* This will doubtless be found to vary in the sight of God, according to the degree of light and other circumstances pertaining to each individual stealer.

V. While, therefore, we feel bound to bear our testimony against sheep-stealing, and to exhort our beloved sheep-steal-

ing brethren to remove it from them, as speedily as possible, by all available and appropriate means, we do at the same time condemn all divisive and schismatical measures, tending to destroy the unity and disturb the peace of our church, and deprecate the spirit of denunciation, and inflicting severities which would cast from the fold those sheep-stealers whom we are rather bound by the spirit of the gospel, and the obligations of our covenant, to instruct, to counsel, to exhort, and thus to lead in the ways of God; and towards whom, even though *they may err*, [in living by constantly stealing sheep,] to exercise forbearance and brotherly love.

Let the resolutions, as thus rendered, be compared with the original, and see if they are not in perfect harmony, with the exception of the word naming the offence under consideration. And let this variation be contemplated in connexion with the question once propounded by the son of God.—“How much better is a man than a sheep?” and which, (with due reverence be it spoken,) the Asker himself could scarcely answer. If the stealers of sheep go not into the kingdom of heaven, where will those stand who steal habitually the sons of God?

The position assumed by the New School General Assembly, in relation to the famous “Evangelical Alliance,” is deserving of a passing notice.

Some months before the meeting of the Alliance, a Resolution was passed in England, by a body of the directors of the movement, to the effect that no slaveholders should be invited; but not declaring they should be excluded from the gathering, if they presented themselves at its doors, and claimed admission.

When news of this proceeding reached the United States, the General Assembly, New School, was in session at Philadelphia. That body immediately declared it would send no delegates to the Alliance. Rev. Dr. Cox was moderator, and in his zeal to be a delegate, he opposed the action of the Assembly. He even solicited the suffrages of the members of the body, and assured the slave-holding brethren, that if they would only send him, their honor should be safe in his hands.

That if the Alliance dared to unchristianize them, only for their man-stealing, he would shake off the dust of his feet against it.

But appeals and promises were vain. The Assembly felt itself outraged, and no delegation was appointed.

Sixty or seventy clergymen, however, northern and south-

ern, attended from this country. These were the Beechers, the Pattons, the Smiths, the Coxes, the Kirks, and some others, doctors of Divinity, besides many whose Divinity had not been Doctored, much as it needed it. For many days, the Alliance sat and glorified itself. But in an evil hour, the dreaded question of Slavery forced itself upon the consideration of the august Presence.

The scenes which followed, were worthy only of those who enacted them. Compromise was the resort and the agreement. But the agreement lasted but for a night. Sorrow came in the morning. For, so soon as the Convention could hurry off its devotions, the American delegates clamorously insisted that all allusion to slavery should be erased from, and ever after kept from the proceedings, or they would no longer remain in the body. The whole morning session was occupied with the fearful discussion. The hour of adjournment came, but brought no reconciliation.

But what the American delegates lacked in the argument, they more than achieved by a stroke of matchless policy, that will doubtless form an epoch in the history of Ecclesiastical warfare. The hour of dinner being announced, they gravely and sorrowfully told the Convention they should forego dining, and spend the hour in solemn prayer.

Never before, probably, were "*prayer and fasting*" more efficacious. Evidently, the spirit of freedom and christianity could in no other way have been cast out of the Alliance.

When the hour of assembling arrived, the question again came on, and very soon was adjusted to the entire satisfaction of the American delegation. Thus slavery triumphed, and ruled in the World's Alliance, as it still rules in the church in the United States.

No matter how black and bloody the man-stealer may be, if he confess but an Orthodox Faith. The Evangelical Alliance welcomes him to its embrace, while it excludes the holiest Fenelons, Woolmans, and Channings, that ever became inhabitants of Paradise.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Next in importance to the General Assembly of the Presbyterian church, is the American Board of Commissioners for Foreign Missions. Indeed, in many respects it undoubtedly should take precedence, not only to the General As-

sembly, but to any other ecclesiastical association in this, or any other country. The following chancery notice in its favor, shows that it had not, during the quarter of a century it had then existed, shown itself particularly hostile to the slave system in the midst of which it was carrying on its operations. The notice is from a newspaper in Savannah, Georgia:—

“ Bryan Superior Court.

Between John J. Maxwell and others, Executors of	} IN EQUITY.
Ann Pray, complainants, and	
Mary Sleigh and others, Devises and Legatees, under	
the will of Ann Pray, defendants.	

“ A bill having been filed for the distribution of the estate of the Testatrix, Ann Pray, and it appearing that among other legacies in her will, is the following, viz : a legacy of one-fourth of certain negro slaves, to the American Board of Commissioners for Domestic [Foreign it probably should have been] Missions, for the purpose of sending the gospel to the Heathen, and particularly to the Indians of this continent, it is, on motion of the solicitors of the complainant, ordered, that all persons claiming the said legacy, do appear and answer the bill of the complainants, within four months from this day. And it is ordered, that this order be published in a public Gazette of the city of Savannah, and in one of the Gazettes of Philadelphia, once a month, for four months.

“ Extract from the minutes, Dec. 2d, 1832.

JOHN SMITH, C. S. C. B. C.”

The bequest is said not to have been accepted by the Board. Its refusal could not have been on the ground of hostility to the slave system, for it is well understood, that the Board and that system are, and ever have been, on terms of the profoundest intimacy and communion.

Why the bequest could not have been accepted, it is, difficult to see, since living men are continually bringing to this treasury the price of slaves. Agents are always prowling about our human shambles, under the direction of the Board, seeking aid to carry the gospel to the heathen. The Board has often been earnestly solicited to refuse the co-operation and the donations of slave-holders, and has as often refused. The contribution boxes are all spattered with blood. This same Ann Pray, had, unquestionably, in her life-time, put many a body and soul into them. Why not, then, at her death, have tossed in what remained? Let the Board an-

swer. True, it would have been a refinement on the depravity of those who murdered the immaculate Jesus. But then the almost universal testimony is, (whether right or wrong,) that the world is getting worse and worse. And it is difficult to see, if it is so, why the American Board should be considered an exception,

Men have looked in vain, as they supposed, for desperation of depravity, like that of those who enacted the tragic scenes of Calvary. It was indeed a fearful sublimation of iniquity, as the church teaches, that could perpetrate the fell deed, amid the convulsions of nature all around — the quaking earth, groaning its horror, the rocks bursting with dire astonishment, the swarded graves rending, their pale inhabitants shocked forth again to very life, the heavens hung in mourning for the funeral hour, the sun putting on midnight, and universal being, bending beneath its unutterable woe; it was deep and dark depravity, that could do such a deed, amid such demonstrations, and even mock the dying agonies of him who died with a prayer for his tormentors; but even they, dared not bring the price of their victim to the Missionary box, "because," they said, "it is the price of blood."

The Board, too, has employed Missionaries, and sent them to Africa, who are the owners of slaves. John Leighton Wilson has gone there to teach, perhaps, the grand-parents of some of his own slaves; and make converts of them to a religion, that in this land, would enslave every African from Morocco to Madagascar, and from the Mediterranean to the Cape of Good Hope. True, it is contended in his behalf, that his slaves cannot be set free, that some are by inheritance and some by marriage: that he is willing to be rid of them. Let all this pass for what it is worth. The voluntary slave holder pleads his example, and may, so long as it lasts, and he is thereby, perhaps, rendered more dangerous than any slave claimant in all the Southern States.

The Board too, is building up churches among the heathen Indians, filled with slave-holders and slaves. Indeed, it is from our civilization and religion, that the aborigines of this country have learned slavery, and, that to make goods and chattels of their brethren, is a gospel institution. Never was it known until the May Flower discharged her "freight of great principles" on Plymouth Rock, that an untutored Indian held a slave in all the wilds of America.

On this subject the Board has been often memorialized.—

Year before last, it endeavored to settle the question, as one of its members most significantly and prophetically said, "once for all."

A long and labored Report was made by the committee to whom the subject was referred, Rev. Dr. Woods of Andover Theological Seminary, Chairman, defending the course of the Board in admitting slave-holders to the mission churches. The essence of the Report is contained in this single declaration, as given by a member and friend of the Board itself—that "*It is the duty of the Board to prosecute the work of saving souls, without attempting to interfere with the civil condition of society, any faster than the consciences of the people become enlightened.*"

The report underwent much discussion before its unanimous adoption. The Rev. Dr. Tyler, President of a Theological Seminary in Connecticut, said, "The Apostles admitted slave-holders to the church, and for this Board to decide against it, would be to impeach the Apostles."

Dr. Bacon said, "The Board ought to make a distinction between *slavery* and slave-holding, a distinction that I deem extremely obvious. The master does not make the man a slave, but the laws and constitution of society."

Dr. Stowe of another Theological Seminary, said, "I would sooner die, than say our missionaries ought to enter their open protest against all the evils with which they may come in contact. * * * Jacob lived with four women at once. Had there been an organized church then, must Jacob have been excluded?" * * * "These examples are for our instruction; and give us just the light we need in this matter."

And Dr. Beecher of Boston said, "Masters and slaves existed in the primitive churches, and it was allowed by Christ and his Apostles. Slavery is an ORGANIC SIN, made by law, and therefore not dealt with as other sins."

These are but brief extracts of the discussion. With these arguments, and others of similar tonnage, the Board convinced, at least itself; and the Report was unanimously adopted. The Board has now, and intends to have, slave-holders, as officers, corporate members, agents, missionaries, and members of mission churches. Comment on these strange proceedings is hardly necessary. It would be sufficient, probably, should the words *slavery* and *slave-holder* be stricken out, and those of *horse-stealing* and *horse-stealer* substituted in their places. This can be most readily done, by any reader who has the inclination.

At the last anniversary of the American Board, another subject, equally affecting its character, came up for consideration. The New York Observer gives us the following particulars, respecting the meeting itself :

“ Prayer was offered by Rev. Dr. Yale, of Kingsboro’.

At the suggestion of Rev. Dr. Anderson, the Board at the outset of its deliberations spent an hour in devotional exercises. Father Sewell led the assembly in prayer. It was good to go with him to the throne of grace, and see the old Patriarch struggling with the Angel of the Covenant. He seemed to take hold of the horns of the altar and to plead for a blessing, as if he would take no denial.

Dr. Anderson gave expression to the belief that the Holy Spirit would be present in this meeting. He referred to the glorious displays of the power of God among the Missions of the Board during the year, and he trusted that we had come together to rejoice with gratitude and praise

Dr. Edwards led the Board in prayer.

The effect of these exercises was very happy. The great number of clergymen and others who had assembled, entered with delight into the services, and the spirit of devotion was delightful.

After this prayer meeting, the organization of the meeting was completed.”

The missionaries, finding slave-holding no barrier to church fellowship in Christian countries, very naturally concluded the same liberality should be extended to those guilty of lesser obliquities, and in the darkness of paganism too, and before the world was aware, the mission churches were becoming the veriest harems in all the East, polygamy being no obstacle whatever to admission.

The Board was again memorialized. The question whether polygamists should be admitted to the mission churches, had now to be met. Expectation was every where alive. The subject was referred to an august committee, Chancellor Walworth, of New York, Chairman. To the astonishment of some, the grief of many, and the horror of all, *but the Board*, the committee reported in favor of polygamy, or at least, against instructing the missionaries to exclude polygamists, and the report, after long discussion, was adopted without a dissenting voice, those opposing, if such there were, not choosing to register their testimony against it.

As the action of the Board on this subject is of such vast importance as a development of its true character, and as

it confirms all that has been presented relative to its action on slavery, the subjects and the action bearing such resemblance, it may be proper, as well as useful, to introduce here some extracts from the discussions which were had on the adoption of Chancellor Walworth's Report.

"Rev. Mr. TRASK said—I am not satisfied, Mr. President, with this report, and I ought to say so. I am glad, sir, the subject is brought before us. My mind is relieved a little. These Secretaries appear a little better than before. And I must say, if no one else thanks the good men and women who have sent in these memorials and inquiries, I for one do. They have done their duty; for, instead of standing afar off, complaining and murmuring, they have come up to this Board, the proper place, and made known their feelings. Sir, I am not satisfied. I think there is bad reasoning in this report, such as has pervaded newspaper columns the year past, on the subject of slavery—it is all of a piece. Reasoning, better adapted to blind the eyes than to enlighten the understanding—reasoning, in the language of Bishop Butler, which, if *theoretically* true, is *practically* false—reasoning, which our plain, discriminating farmers see to be fallacious in a moment, if we do not. I wish I could spend ten minutes in examining it; but I shall not consume this valuable time, these last moments, in so doing. I respect this audience too much.

"How does the matter before us stand? This is certain:—a polygamist has entered a mission church, and these Secretaries have known and winked at it. How many more have been admitted we do not know. I have the charity to think, and the candor to say, probably very few. But this is not enough.—The bars have been down, are now down, and the field is open, and multitudes *may*, hereafter, be admitted. * * *

"Mr. PERKINS spoke as follows: There are some very singular facts connected with the subject which has thus come before us. One of the most singular is, that the Secretaries seem to know nothing about it. They appear to consider the existence of polygamy in their churches, as so frivolous a matter that even after it was brought to their notice, they forbore to make inquiries, and remain, voluntarily, in profound ignorance.

"I am surprised, also, at the manner in which the inquiries into this subject are met. We came here in all honesty, to obtain information respecting the manner in which the missions are conducted, and are told that we are 'troublesome,' 'meddlesome,' 'snarlish,' 'enemies of the Board.' * * *
Sir, we do not know how many polygamists are in the mission churches. According to the statements of the Secretary, even-
ing before last, four cases have come before the Prudential

Committee. In two cases, polygamists were actually admitted into the mission churches. Not a hint of disapprobation was dropped by the Prudential Committee. In two other cases the missionaries asked advice, and such advice was refused. The venerable body were utterly unable to decide the question, whether a sin, which in all Christian nations consigns a man to a felon's infamy and prison, should, by our missionaries, be admitted into the church among heathen nations! So little interest did they take in the case, that the Secretary assures us he is profoundly ignorant of the subsequent disposal of the matter! For aught he knows these two cases came into the church. He also tells us that at a meeting of missionaries in India, the question was discussed whether converted heathen polygamists should be admitted into the church, and the majority were in favor of so doing. * * * *

"Rev. Mr. PATTON, of Hartford, remarked as follows:—Mr. President—My comparative youth would have deterred me from addressing the Board on the present occasion, were it not that one of the memorials now under discussion was signed by myself, my seven deacons, and forty-one other male members of my church.

"The connection of the mission churches with polygamy, is a subject of vital importance, embracing fundamental principles, and requiring a thorough discussion. It is difficult to convince a large part of the community that evangelical missionaries will tolerate practices such as are referred to in the memorial. It is, therefore, with some interest that I draw attention to the fact, that all the charges contained in the memorial, of which I was a signer, have been fully admitted, either by the Secretaries, or by the Committee which has just reported. They admit the missionaries, after discussion, did conclude that the Bible furnished no warrant for the exclusion of polygamists from the church of Christ. They admit that the missionaries requested the Prudential Committee, at Boston, to express their opinion, or to send their direction on this question, and that the said Committee actually declined to express an opinion, or to give direction with regard to this plain point of morals! Furthermore, it is avowed that a Choctaw Indian was admitted some years ago, with two wives. Professor Stowe tells us of a case among the Dacottah Indians, about two years since, and as such cases have occurred, without the disapprobation or interference of the Committee, they may occur again. Mr. Perkins has told us that concubinage is allowed in the West India Moravian missions, and I wish to read an extract from a letter, which will show how the same *general* sin has been tolerated among mission churches in Oregon. Mr. Patton here read extracts from a letter of Rev. Mr. Griffin, who went out as an

independent missionary, sustained by certain churches in Litchfield county, Conn. Mr. Griffin declared that he found church members living in open fornication, that is, without marriage—that he at first hoped privately to persuade them to be married, but not succeeding, was forced to preach openly upon adultery. This ‘raised a storm,’ and the people were sustained in their opposition by every Protestant missionary whom they consulted. These missionaries declared that the time had not come to make a stand against adultery.”

On the other side,

“DR. TYLER said—The question is, shall we legislate for extreme cases. Discuss this question in any ecclesiastical body, and they wouldn’t agree. I wouldn’t say that in all cases it is wrong. Let the missionaries decide such cases. We too have weak consciences, as has been said on the other side. *We have as good a right to ask the Board to say that polygamy, in extreme cases, is right, as they have to ask the Board to say it is wrong.*

“CHANCELLOR WALWORTH referred to the opening of Turkey to the gospel, where polygamy is common, and said the case might arise there. *In his State, polygamy was felony—there it is lawful.* We couldn’t decide it—the circumstances of the case must decide it. The Board, should they undertake to decide it, might differ.

“MR. PERKINS objected to the adoption of the report. It seemed to him that in a question of this character, involving the principles of the constitution of human nature, the authority of the fundamental laws of the social relation established by God, both in the Old Testament and in the New, and striking at the foundations of human virtue and human happiness, the Board ought to take decided and unequivocal ground. But, instead of doing this, the report scarcely hints at disapprobation of polygamy. There is no pledge given that polygamists may not be admitted to the mission churches. It is left to the discretion of missionaries, some of whom have decided that, in certain cases, polygamy is not such a sin as to constitute a bar to Christian fellowship.”

Such were some of the addresses on the Report. Similar arguments were made in its favor, and by some of the same Doctors, too, to those urged in favor of the Report the previous year, on slavery.

The policy of the Board is now understood. It is to consult the existing state of things, the customs and laws of the people, and shape religion accordingly. All “*organic sins*” are to be considered innocent. It might save expense, to

just vote all sins "*organic*," and thus, by the mere passage of a resolution, the Board can vote in the millenium.

In some countries, it is said a law has existed that all the females should, once in their lives, visit the temple of lust, and make a voluntary offering of their chastity to its unclean deity — and priests were quartered in the temples, for this infernal sacrament. Let the Board discover such an ordinance in some island of the sea, and Chancellor Walworth, with a whole Senate of Doctors of Divinity, have decided, and decreed, that it would be proper for church members to submit to its terrible authority. Not even the wives and daughters of the missionaries themselves might be excepted.

The question of admitting polygamists to the mission churches, was left, as has already been shown, to the missionaries themselves. They have already decided that there is no warrant in Scripture against it, and have proceeded accordingly. One of them, who has filled a very responsible station for some years in the Ahmednugger mission, and whose literary attainments are of the most commanding order, recently visited this country. A few weeks ago, just as he was embarking to return to the field of his labors, he published the following, as his views of the subject, in the Boston Recorder. It is due to the Editors, to say that they disclaim the implied doctrine of their correspondent, in the most becoming manner. Only extracts of the letter are given, but in no instance are the views of the writer in the least perverted.

"MESSRS. EDITORS:—The subject of polygamy in connection with mission churches was made a prominent subject of discussion at the late meeting of the American Board of Commissioners for Foreign Missions at New Haven. The subject was not finally and satisfactorily disposed of. At least, it was not disposed of to the satisfaction of some present at the meeting, and the appearance is, that farther discussion, either in the newspapers or at public meetings, will take place during the present year. It has occurred to me, that as I have been for a number of years laboring in a field where polygamy exists among the people, and expect in a few days to embark on my return to that field, it may not be improper for me to make a few remarks on the subject.

"1. Polygamy is sanctioned by both Hindoo and Mahomedan laws, which two classes of people constitute the great mass of the population of British India.

"2. I am not aware that our mission has been called upon

to *act* upon more than a single case of polygamy, though the discussion of the general question has considerably occupied the attention of the missionary body in that part of India. The case was that of a man who presented himself for admission to the church, having two wives. The first, besides being childless, was almost or quite an idiot. According to custom and law he had contracted a relation with another woman, by whom he had children, and for whom he appeared to have true affection. In his examination in regard to qualifications for church membership, he appeared well—but he had two wives, and the mission refused him baptism unless he would put away the woman last married. After lingering around for some months, he went away, I know not where. Perhaps it should be stated, that the second marriage in this case was of a kind regarded, I believe, as of a lower order—still it was a legal and acknowledged relation, constituting the parties husband and wife.

“3. I wish to ask those who take a deep interest in our labors and sympathise with us in our difficulties, on what scriptural authority the mission can be justified for the course taken in regard to the individual above alluded to? It is our design to make the Bible the rule of faith, and we have been so particular and guarded in our instructions on this point, that we are liable to be puzzled and embarrassed whenever we deviate from the *rule*.

“4. Is it not evident from Paul's instructions respecting the qualifications of a bishop, viz: that he ‘should be the husband of one wife,’ that polygamy was permitted in the primitive church, under the apostles, and that too in circumstances precisely similar to those in which churches are gathered among the heathen at the present day? If so, why should a different standard be set up than that set up by the apostles? We want light.

“5. As to remarks, I might say *many remarks* were made at New Haven which indicated, as I thought, that the speakers had wrong or inadequate ideas of the subject.

“6. It was maintained by Dr. Bacon, and I believe by others, that heathen marriages are not valid, and that converts on admission to the church should be married—that such was the practice of the missionaries at the Sandwich Islands, and he supposed such was the practice in all the missions of the Board. I would simply remark that such has not been the practice in our mission, and I was not aware that it was practised by any of the missionaries of the Board. I wish to ask Dr. Bacon and those who think with him, what is the passage which contains that ‘*explicit law of Christ*’ of which he spake?

Does not Paul imply directly a sanction of heathen marriages in 1 Cor. vii. 16? We want light.

"Yours,

E. BURGESS."

A few years ago, some of the Sandwich Island Missionaries, growing sick of the hypocrisy of sending a slave-holding, and in other respects, corrupt religion to the heathen, formed an anti-slavery society, and published a tract containing a most searching and powerful appeal to the Board, and the people of the United States, on the subject. For some reason, it was never circulated in this country, and in 1837, the Board adopted the following rule, virtually prohibiting any repetition of an act so dangerous to its reputation.

"No Mission, or Member of a Mission, may print any letter, tract, or appeal, at the printing establishments, at the expense of the Board, with a view to its being sent to individuals or communities in the United States."

One of the Board's Missionaries writes thus to his friends:

"The missionaries are prohibited writing any thing home on the subject of slavery. It is very true it does not appear to be so much our business as if we were at home; but when we have the scandal, sin, and shame of our country's inconsistent practice in this matter, cast in our teeth upon all public occasions by the European residents in India, we cannot *forget* that *slavery* exists in the home of freemen. And so long as the cry of the 'mournful prisoner' from Africa ascends to the Lord of Sabaoth, it will not be forgotten in heaven. A weekly paper, published at Serampore, comes to our bungalow, which contains every week something on the subject of American Slavery. Why! they laugh at the idea of calling our government a free one.

"I have indeed left my own land, perhaps for ever, but does it therefore follow that I must take no more interest in her? What! forget the land of my birth! the home of my childhood! No. As soon might my right hand forget her cunning. With all her faults, she is my country still, and still is dear to my heart. I wish, I pray, on this very account, that the 'foul stain of slavery' may be effaced from her otherwise fair escutcheon."

Another, a missionary of the Baptist Board:

"MERQUI, Oct. 27, 1846.

MESSRS. EDITORS: — Will you, or some of your valuable correspondents, tell me how to meet the following objection, which

I have to meet wherever I go among the wild Karens? "If we become disciples, when you get a large number of us, you intend to entice us away and make slaves of us in your own country." This objection is often urged with as much seriousness and confidence, as though they were actually acquainted with the system of American slavery. Did these ignorant, but *slave-hating* heathens, but know the slaveholding character of the American churches — would they not say to our faces, '*Go back, thou hypocrite — Go back, and teach the heathen of your own country, and give them the Bible, before you come here to impose upon us.*' I am fully persuaded, that did they know it, this would in substance be the language of many a wild Karen.

Will *not* the Karens become acquainted with the history of American slavery? I see not how it can possibly be avoided.

Some of their young men are learning our language; becoming acquainted with our books, papers, &c. And when they once begin to get the idea, they will not cease their importunities until they know its history. And when it is once known, it will spread like the wild-fire among the people. Sometime since, I noticed in a public paper the following remark, as coming from Bro. Kincaid: 'If the heathen were aware of the slaveholding character of our churches, by whom the missionaries are sent out, the usefulness of the missionaries would be at an end.' Now I should not be willing to go quite so far as this, and say that their usefulness would be at an end. But I most sincerely believe, that the strength of the missionary's arm would be *sadly paralyzed*.
D. S. BRAYTON."

It should be borne in mind, that the most conspicuous members and supporters of the American Board are the Congregational Ministers and Churches of New England, and the other free States. It should also be remembered, that this denomination is really one and the same with the General Assembly of the Presbyterian Church. Their ministers are educated at each other's Seminaries, and are settled over each other's churches, and their members are dismissed and recommended interchangeably, and they all unite in Councils, Associations, Ordinations, Installations and Dedications, as though there was but one denomination. So that all which has been exhibited relative to the character of the General Assembly, and the American Board of Commissioners, applies equally to the denomination of Orthodox Congregationalists.

There is one consideration, however, that should here receive a passing notice. Some local Associations of Congregationalists have formerly, in accordance with the ad-

vance of public opinion, contemplated some action, that should be a rebuke of the General Assembly, many of whose Missionaries and members are owners of slaves.

Two incidents will be sufficient to show with what sincerity and earnestness this action was to be pursued. A few years ago, the Essex Co. North Association, in Massachusetts, sent a letter of remonstrance and friendly counsel to a large Presbytery in North Carolina. It was signed by the Rev. Mr. Dimick of Newburyport, one of the officers of the Association, and forwarded in behalf of the body. It was opened in the Presbytery, and as soon as its contents were known, "*on motion of Rev. Dr. Post, it was voted unanimously NOT TO RECEIVE IT!!*" It was immediately sent back to the body from whence it emanated, with a letter of a most unbecoming character, in which the body was informed that the churches were not to be dictated to in any way, on the subject of holding slaves. The result was, the Northern church was silenced, the South held on to its slaves, and Christian fellowship goes on as before.

A letter from the Rev. Jonathan Curtis, an influential clergyman of New Hampshire, that appeared in the Congregational Journal, unfolds the kind of separation contemplated by these local Congregational associations, when they propose to sever their connexion with the General Assembly. The following is an extract:

"My advice was, to dissolve all connection with the General Assembly, as a body, while they, as a body, sanction slavery. I do not perceive that such a measure need at all decide the question, or make it doubtful, whether individual Congregational, and Presbyterian Churches, should continue in the kindest fellowship towards one another, when neither *professes* any sympathy for slavery. Let the individual fellowship of the churches be left to their own regulation, as it must be left."

This is the kind of excision. Cut off the General Assembly, "as such," but retain fellowship with the churches composing it. A singular operation in spiritual surgery.

But even this action has never been taken. The fellowship of both denominations remains as it has been for more than a century. And at the last meeting of the New Hampshire Association, two of its most anti-slavery clergymen, (if there is any difference,) were appointed charge de affaires to the courts of the General Assembly, both Old School and New.

THE BAPTIST CHURCH.

The position of the Baptist Church of the country, relative to slavery, is precisely like that of those sects already considered. Its Missionary, and other associate operations, reveal its character.

In 1841, its national foreign Missionary organization met, and by appointment, a slave-owner presided, another performed the devotions, and a third preached the sermon. One of the Board of Managers, Rev. Elon Galusha, of New York, was removed from the Board, for being a friend of the enslaved, and for no other reason, so it was avowed, and a slave-holder filled his place.

All the proceedings were similar in character. The session closed with the administration of the sacrament, and singing the Psalm,

"Lo! what an entertaining sight,
Are brethren *who agree*."

A writer in the Biblical Recorder and Southern Watchman, thus speaks of the Convention :

"Our meeting was truly delightful. The spirit of the gospel prevailed, and gave a tremendous shock to the abolitionists.— Let us be thankful to God, and give him the glory. And now, if we of the South, and they of the North, whose sympathies are with us, shall be mild, I am satisfied that abolitionism will go down among Baptists. All our 'principal men' are sound to the core, on this *vexed question*.

"The Triennial Convention exhibited a noble spectacle of moral grandeur. About 250 men from the various parts of our extended country, were engaged in a long and arduous session, under circumstances that tried the temper and put into requisition all the intellectual energy which they possessed. And all this in connection with a most exciting subject. And yet, self-possession, calmness, the christian spirit, predominated throughout the whole scene. No tumult, no angry feeling, no harsh expression, had place in our deliberations and conclusions. At the Communion Board on Lord's Day, the scene was overwhelming. In view of the *cross*, the hundreds that participated were all *one*. No test, other than that of our dear Lord's requirement, was thought of. To God be all the glory, Amen and Amen."

Some dissatisfaction arose among the non "*principal men*" of the Convention, that resulted in the subsequent formation of a separate, though very limited association; slavery being the pretended cause of the difficulty. It was contended that the gifts of slave-holders ought not to be mingled with the Northern contributions in the Missionary Treasury. Monies were raised by the new Board, and, as they affirmed, the gifts were not to be stained by contact with the avails of slavery.

But the extent of principle and height of integrity of this new and sublimated movement, was seen in the fact, that when, just afterwards, the old Board sustained a loss by a failure in India, there was an immediate appropriation of five hundred dollars voted to it, with all its slavery, out of this purified treasury.

The following is the official record of the proceedings:

Whereas, the Foreign Mission Board have recently sustained a heavy loss, by the failure of their banker at Calcutta, and thus appropriated supplies are cut off from the missionaries in Asia; therefore,

Resolved, That the Treasurer of this Committee be instructed to forward, as soon as possible, five hundred dollars, from funds now in the Treasury, to the relief of the missionaries, 'to be expended under the direction of Dr. Judson and Mr. Vinton.'

"Signed—S. G. SHIPLEY, Chairman.

"C. W. DENISON, Secretary.

This new association no longer exists.

At the next meeting of the old Society, the proceedings (and all were there of both organizations) were most unanimous. Harmony generally prevailed, or, at any rate, was restored. The President, a slave-holder from North Carolina, declined a re-election, on the ground that, as for more than thirty years the chief officer had been selected from the slave States, it was time the boon should be conferred on the North. Accordingly, the Rev. Dr. Wayland, of Providence, on the second balloting, was elected to that office.

The subject of slavery was introduced, and disposed of by the passage of the following resolution, ONLY TWO voting in the negative.

"*Resolved*, That in co-operating together as members of this convention in the work of Foreign Missions, we disclaim all sanction, either express or implied, of *slavery or anti-slavery*—

but as individuals, we are free to express and promote our views on this, or other subjects, in a Christian manner and spirit."

Another clergyman, Rev. Mr. Davis, of New York, then remarked, with great exultation, that the Convention had passed a *stupendous crisis*, and moved a season of devotional exercises. The season was voted, a Northern minister, Mr. Webb, of Philadelphia, gave thanks, and they closed with singing the Doxology, by the congregation,

"Praise God, from whom all blessings flow."

In view of the passage of the above Resolution, the Editor of the *Christian Reflector*, a professedly anti-slavery journal, most complacently remarked:

"It will be seen by the passage of the Resolution on Friday, that we are no longer required to fellowship slavery, or slave-holders, as such, in the work of Missions."

Indeed! and what had this resolution done to change their former relation? Not one particle of change has transpired in the action of the body; and yet all animosities and contentions about slavery are forgotten, and to this hour, the character and action of the Board remain as before.

Year before last, a most important correspondence was carried on for some time between the Rev. Dr. Fuller of South Carolina, and the Rev. Dr. Wayland, President of Brown University, in Providence, Rhode Island,—on this question:

"Is the holding of slaves always and every where, a sin?"

Dr. Wayland professes to discuss the affirmative of the question. His last letter, revised and corrected by himself, contains this passage, page 230:

"The more frequently I have read your letters, the more deeply have I been impressed with the *coincidence of opinion that exists between us*. The reasonings which we employ are dissimilar. We arrive at our conclusions by different trains of argument, *but the conclusion seems to me almost precisely the same*. From your reasons I often dissent, and sometimes dissent totally; but in the *results* to which you are led, I perceive but little to which I can object. The proposition which you

prove, and to which, as you repeatedly assert, you strictly confine yourself, is this—to be the holder of slaves is not always and every where a sin; and hence you infer that the simple holding men in bondage ought not to be a ground of ecclesiastical excommunication. Now, if you refer to my third letter, you will find all this *repeatedly and explicitly asserted*. This you say is the whole matter that you intend to discuss. As, therefore, I had affirmed *the same truth*, (!) and you disclaim the affirmation of any thing else, it is not remarkable that our *conclusions* should be really IDENTICAL."

The same letter commences thus:

"MY DEAR BROTHER—It is needless to assure you, that I have read your letters in reply to mine, on domestic slavery, with profound attention and *unfeigned admiration*. To the acuteness of one profession, and the learning of another, in both of which you have attained to the highest distinction, you have here added a fervor of eloquence and a richness of illustration peculiarly your own. Never before, I presume, has the defence of slavery, *on Christian principles*, been so ably conducted. Never before, I think, has any thing been written so *admirably* calculated to make a *favorable impression* on those who hold the opposite opinions. Nor is the singular ability displayed in this discussion by any means its highest recommendation. The warm spirit of philanthropy which pervades every part of your argument, must melt away every prejudice by which it could be resisted; while the love to God and the reverence for his word, which are every where so apparent, must, I am sure, give you a place in the affections of every true disciple of our common Lord. If slavery cannot be defended by such an advocate, I shall believe the defence of it must be hopeless."

Who can avoid exclaiming, in view of this discussion, as the Northern and Southern Baptist churches have so often sung when together —

"Lo! what an entertaining sight,
Are brethren who agree!"

Parodize the latter extract, only changing the name of the subject, and it reads thus:

"MY DEAR BROTHER—It is needless to assure you that I have read your letters in reply to mine, [in favor of adultery,] with profound attention and *unfeigned admiration*. To the

acuteness of one profession, and the learning of another, in both of which you have attained to the highest distinction, you have here added a fervor of eloquence and a richness of illustration peculiarly your own. Never before, I presume, has the defence of [adultery,] *on Christian principles*, been so ably conducted. Never before, I think, has any thing been written so *admirably* calculated to make a *favorable impression* on those who hold the opposite opinions, [i. e. who hold that adultery, under all circumstances, is sinful.] Nor is the singular ability displayed in this discussion, by any means its highest recommendation. The warm spirit of philanthropy which pervades your [adulterous] argument, must melt away every *prejudice* by which it could be resisted; while the love to God, *and the reverence for his word*, which are every where so apparent, [in your Scriptural defence of adultery,] must, I am sure, *give you a place in the affections of every true disciple of our common Lord.*" (!!!)

In 1841, Rev. Jonathan Davis, a Baptist clergyman from Georgia, visited the Northern States. Boasting that he was the owner of thirty human beings, and that he would wade knee deep in blood to defend his right to hold them, still he was every where received by the Northern Baptist, and many other churches, with ineffable delight. The following extracts from his correspondence with his friends at home, are most painfully just and true.

In a letter dated Boston, May 23d, 1841, he says:—

"It is proper for me to state that the mass of our brethren, both in Philadelphia and New York, are opposed to abolition, as now understood by that term, and are for no other measure than colonization. This class, which constitutes a very large majority, are kind-hearted, and always take the part of the South, when they come in contact with the laws of the land, or the peace of the South. They have treated me with a great deal of politeness and kindness; they take me freely by the hand and press me into houses and pulpits. A more kind-hearted and Christian ministry, I have never been amidst, *nor do I believe there is one more so, under the canopy of heaven.* This has been the week of their anniversaries here, and I suppose there has not been less than a hundred and fifty Baptist ministers, old and young; and what I rejoiced to find was, that the abolitionists among them were a small minority. * * I was invited on every hand to pulpits, and am even entreated to deliver addresses on this particular subject, in various parts of the country."

Another letter, bearing date Albany, N. Y., June, 1841, contains the following:—

"The day after the date of my last letter, I left Boston for the city of Portland, in Maine. On my way, I had a good opportunity of testing the tone of feeling on the subject of Abolition with individuals from several of the States, Maine, Rhode-Island, New Hampshire, &c., and judging from the few in the boat, of the many in the States, my opinion is, that a vast majority are decidedly opposed to abolition—that is, *to any measure that would attack the institutions of the South*; or that would be calculated to produce a conflict between the North and South. Many of them said they were wholly unaware before, that the Word of God was so strong in favor of slavery. After I arrived in Portland, a city with twenty thousand inhabitants, I immediately formed an acquaintance with Mr. Champlin, a colonizationist, and Mr. Lincoln, an abolitionist, Baptist ministers of the place. * * Very soon it was understood in town that I was there, and the citizens held a meeting, and appointed a committee to address a note to me, requesting me to address them on the subject of slavery. I accepted the invitation. * * * * *

"I addressed them three hours. The audience was large, filling the city hall entirely. At the close, General Appleton arose and begged the privilege of replying to me, both for himself and Rev. Mr. Lincoln. I assented to it; and a discussion ensued, that lasted two days. * * You may be assured that it drew heavily upon my resources, but I will ever say, God shall be praised for sustaining me, both there and in Boston. * * * * *

"Almost the entire audience, at the close of the discussion, were on my side. I had to go immediately to the boat to set out for Boston, and not less than five hundred people followed me to the water, seeking instruction, and entreating me to remain at the North and traverse the whole land, as they believed that I could satisfy all that the abolitionists were wrong. I have invitations sent me from all parts of the country to address the people. One before me now, is from Hamilton, the Baptist College in this State. But I am getting homesick, and you may well know I am nearly worn out."

One other letter, dated Philadelphia, June 22, 1841.

"If I recollect correctly, I wrote you from Boston, giving you an account of my tour over into Maine, and my discussion on abolition in Portland. Since then, I proceeded, at the request of Professor Maginnis and others, to Hamilton, where, at

their request, I delivered an address on slavery as it is in the South. A debate ensued, which lasted nearly two days and nights. * * * The contest was warm, and they thought certainly they would get the voice of the people against me—especially as I was found to be quite sick. But with all the advantages over me, and even in the hot bed of abolition, the voice of the people, at the close, was evidently in my favor. * * *

"I shall for ever remember, with grateful feelings, the kind treatment I received from the Professors of the Baptist Theological College, especially from Prof. Maginnis. All the pupils attended the discussion, and I think much good will be the result of the discussion, even among the students.

"From Hamilton, I proceeded to Utica. There, they pitted a Mr. Goodell against me, and the discussion commenced under the direction of a president, two vice-presidents, and two secretaries. Mr. Goodell and myself had two turns each, when his friends thought best to take him off the turf, and bring on the Rev. Dr. Green, the President of the Oneida Institute, the Abolition College. He gave me one strong pull, and I replied to him at length, and he retired, leaving the field in my hands, and I closed under the resounding applause of almost the entire audience.

"I have now met all the able debaters and lecturers in New England and New York, except one Gerritt Smith, of whom I have heard much. He was sent for to meet me, but did not come. Whether it was for fear he would share the fate of the others, I cannot tell. I am now on my way home, leaving the hot beds of abolition without having been once foiled. God be praised for sustaining me. I give him all the glory, for without him I am nothing."

This is the Baptist church of the United States. Judged out of its own mouth, must it not be condemned? Could the world be delivered from a greater burden? Almost a million of members compose it, a hundred thousand of whom are slaves, and many of them slaves of the ministers and other members of the churches. A cloud of farther testimony could be adduced against it, but a voice from the dead, or from heaven, would be in vain to those who shall still adhere to it, after what has already been exhibited.

THE METHODIST EPISCOPAL CHURCH.

A few facts will suffice to unfold the character of this most formidable body. Its early position on the subject of slavery has already been given.

In 1785 the following was held :

"We do hold in the deepest abhorrence the practice of slavery, and shall not cease to seek its destruction by all wise and prudent means."

In 1801, the body declared :

"We are more than ever convinced of the great evil of African Slavery, which still exists in these United States. Every member of the society who sells a slave shall immediately, after full proof, be excluded."

And the Board of discipline expressly declared that every "*buyer, seller, or holder*" of slaves, after due admonition, shall be unconditionally excommunicated.

But in 1836, with all these strong declarations registered, as the solemn canons of the church, the General Conference voted the following Resolutions, almost unanimously :—

"1. *Resolved*, by the delegates of the Annual Conference in General Conference assembled, That they disapprove in the most unqualified sense, the conduct of the two members of the General Conference, who are reported to have lectured in this city recently, upon, and in favor of, modern abolitionism."

"*Resolved*, by the delegates of the Annual Conference in General Conference assembled, That they are decidedly opposed to modern abolitionism, and wholly disclaim any right, wish, or intention, to interfere in the civil and political relation between master and slave, as it exists in the slave-holding States of this Union."

Thus, by a vote of 120 to 14, the Conference solemnly declared they had "*no wish or intention*," to fulfil what they have so often declared to the world was a most important part of their covenant vows. If more unblushing deception and hypocrisy can be found, it is yet to be revealed to the world.

In 1840, at the next meeting of the Conference, the following resolution was adopted, on motion of Rev. Dr. Few, of Georgia :—

"*Resolved*, That it is inexpedient and unjustifiable for any preacher to permit colored persons to give testimony against white persons, in any State where they are denied that privilege by law."

More than 80,000 persons at this time were in the Methodist Church, who, by this most diabolical act, were deprived the right of testimony against any white offender whatsoever.

In view of a proceeding so monstrous, an eloquent writer justly remarks:—

“By this rule, which is now a part of the discipline of the church, more than 80,000 of its colored members are denied the right to testify against a *white* brother or sister in any case whatsoever. No matter what the crime may be, or how aggravating the circumstances. The reverend mover of the resolution can now violate the chastity of the colored members of his church with entire impunity. He is no longer in any danger of being censured and silenced by his more fortunate brethren, as the *late* Rev. Dr. Fay was. Should he unfortunately be ‘*overtaken in a fault*,’ the church has ‘provided a way of escape.’ And an ample provision it is, even for the *chiefest* of sinners. Neither the reverend doctor, nor any of his coadjutors, could desire greater liberty—or *privileges*, as they might term it. The lips of their victim and her friends are now hermetically sealed up, both in the church and in the civil tribunals.”

The following are expressions of opinion by Conferences, Bishops, and Doctors Divine, in the Northern States.

Ohio Annual Conference:—

“*Resolved*, That those brethren of the North, who *resist the abolition movements* with firmness and moderation, are the true friends of the church, to the slaves of the South, and to the constitution of our common country,” &c.

The New York Annual Conference:—

“1. *Resolved*, That this Conference fully concur in the advice of the late General Conference, as expressed in their Pastoral Address.

“2. *Resolved*, That we disapprove of the members of this Conference patronizing, or in any way giving countenance to a paper called ‘Zion’s Watchman,’ because, in our opinion, it tends to disturb the peace and harmony of the body, by sowing dissension in the church.”

In 1836, the N. Y. Annual Conference passed the following:

“*Resolved*, That we are decidedly of the opinion, that none ought to be elected to the office of a deacon or elder in our

church, unless he give a **PLEDGE** to the Conference that he will refrain from agitating the church with discussions on this subject—(Anti-Slavery.)”

Rev. Dr. Fisk, late President of Middletown, Ct., University, declares :—

“ The relation of master and slave may, and *does, in many cases*, exist under such circumstances, as frees the master from the just charge and guilt of immorality.

“ The general rule of Christianity *not only permits*, but, in supposable circumstances, *enjoins a continuance of the master's authority*.

“ The New Testament enjoins obedience upon the slave as an obligation *due* to a present *rightful* authority.”

Elijah Hedding, D. D., one of the six Methodist bishops, says :—

“ The right to hold a slave is founded on this rule : ‘ Therefore, all things whatsoever ye would that men should do to you, do ye even so unto them ; for this is the law and the prophets.’ ”

A division has at length taken place in this mighty engine for good or evil. To what extent slavery was involved in the separation it is not easy to determine.

Two or three most important facts must be noticed. The first is, the division was made by the secession of the Southern from the Northern churches, and not the Northern from the Southern, on account of their slavery, as might very naturally have been supposed, had anti-slavery been an element in their religious character.

The second fact is, several slave States are retained in the Northern division ; so that the northern conference has still within it, 4,000 slave-holders and 27,000 slaves.

The third fact is, that in reality, there is no separation after all. The following extract from the proceedings of the Southern Conference, at its late meeting, is all that need be said on this point :—

“ After the formal adjournment on Monday, Bishop Soule requested the members to tarry a few minutes. Dr. Winans then read an expression of his feelings and that of many of his brethren, who had passed through the bounds of a portion of the

'Northern church,' for the very kind and affectionate treatment they had received from their northern brethren on their way to this city. It expresses the hope, that, although a separation has taken place, whenever a southern brother, in the providence of God, shall be called to visit a northern city, or place, where there is a Methodist pulpit, he may find it open to his ministry, and assuring the northern brethren that the like Christian courtesy shall always be extended to them. The document was unanimously adopted and ordered to be signed by a committee of the Conference."

And not six months ago, one of the very largest Northern conferences, (the Baltimore,) passed the following Resolution :—

"Resolved, That this Conference disclaims having any fellowship with abolitionism. On the contrary, while it is determined to maintain its well-known and long-established position, by keeping the travelling preachers composing its own body free from slavery, it is also determined not to hold connection with any ecclesiastical body that shall make non-slaveholding a condition of membership in the church ; but to stand by and maintain the discipline as it is."

And the Rhode Island Conference echoed the Resolution after this sort :—

"Resolved, by the Providence Conference of the Methodist Episcopal Church in Conference assembled, That while we regret certain allusions in the resolutions of the late Baltimore Conference, we nevertheless consider the position assumed by that body in relation to slavery, especially as defined in its Pastoral Address, as exceedingly judicious, and the best for the church and the slave, possible, under existing circumstances."

So much for the boasted separation between the Northern and Southern Methodist church.

THE PROTESTANT EPISCOPAL CHURCH.

There is one redeeming quality in this denomination, to which scarcely any other can lay claim ; and that is, while it is as decidedly pro-slavery as any other sect, it makes no pretension to any other character. It is really as anti-slavery as any of the sisterhood of sects. But, to its credit should it

be said, it has never, like them, asked to be reckoned other than what it is, the cool, deliberate despiser and contemner of the anti-slavery cause, and the enemy of colored humanity. The whole character of the Episcopal Church is revealed in the following, from the pen of Judge Jay, himself a member of that body :—

“In the month of June, 1839, the Board of Trustees of the General Theological Seminary, composed of the bishops and clerical and lay delegates from the different States and territories, met at New-York; and their proceedings were subsequently published in a pamphlet. From the minutes, it appears that a candidate for holy orders in the diocese of New-York, now the Rev. ALEXANDER CRUMMELL, applied to them, by petition, to be allowed to enter the seminary as a student; that the petition was referred to a committee, consisting of the Right Rev. Bp. H. U. ONDERDONK, Rev. Drs. JAMES MILNOR and HUGH SMITH, and Wm. JOHNSON, DAVID B. OGDEN, and EDWARD A. NEWTON, Esquires, who, after deliberate consideration, recommended a resolution of rejection, which, on the motion of the Rev. FRANCIS L. HAWKES, D. D., was adopted; that the Right Rev. Bishop DOANE asked leave to enter his protest against the decision, and that leave was not granted. Neither the reasons for their decision, nor the disqualification of the candidate, are even intimated by the minutes; but it does appear, that the right of every candidate for orders to enter the seminary was expressly guaranteed by the constitution, which the trustees were bound to obey; and that this fact was well known to them, also appears from an amendment proposed by the bishop of New-York, while the matter was pending, to the very clause upon which they were trampling.

“The true cause which led the trustees to nullify the constitution and deny the right of the candidate, and which they were ashamed to acknowledge, was, that he was a *colored man*; and this was the *only* cause—his diocesan, Bishop Onderdonk, of New-York, having declared in ‘The Churchman,’ (Nov. 4, 1839,) that he explicitly stated to them, ‘that if they should think it right and proper to admit a *COLORED MAN* into the Seminary, he considered the applicant before them *one in whose case it might with great safety and propriety be done.*’

“The Rev. Peter Williams, for many years a respectable clergyman of New-York, was never allowed to sit as a member of the Diocesan Convention, nor has the Church of St Philip, of which he was the pastor, been yet represented in that body. He died soon after the act of the trustees, upon which we have been remarking, was exposed to the world; and to counteract,

as far as possible, the indignation it had excited, the clergy, in a body, attended his funeral, and the bishop of New-York pronounced from the pulpit a high eulogium upon his character. Several of the clergy admitted that it was done merely for effect, and one of them bitterly remarked at the funeral, that the empty honors to the lifeless dust were a poor atonement for the insults so often offered to the living man. The Rev. Mr. De Grasse, another colored clergyman of the Episcopal church, of fine talents, excellent acquirements, and amiable disposition—who, three years previously to the application of Mr. Crummell, had been excluded from the Seminary, and who, after a residence of some years in this city, sought in the West Indies the respectful treatment and sympathy he could not find at home, and there ended his early years by a Christian's death—once said to the writer, with tears in his eyes, 'I feel that the bishop and many of the clergy are against us—that they do not want any colored clergymen in the church—I have struggled against the conviction, but it is impossible to resist it; the proofs are two strong—I experience it daily—I know it is so.'

"In the diocese of Pennsylvania, an express canon debars the African Church from being represented in the Convention, and excludes the Rector from a seat.

"This 'aristocracy of color' is maintained, not only in God's temples, but even in that last abode, where all distinctions have been supposed to disappear. In the very grave-yard where death reigns as conqueror, and worms revel on the mouldering remains of manliness and beauty, where pride, and pomp, and power have doffed their trappings, where the voice of passion is for ever stilled, and the heart that has ceased to beat, is cold as the marble beneath which it reposes, even here among the tombs, prejudice has his dwelling, as the demoniac of old, and caste, under the sanction of the Church, rears his hideous and revolting form. How many similar instances there may be, I know not: that cited, has come under immediate notice. The Vestry and Wardens of an Episcopal Church in the diocese of New York, a few years since, accepted a deed for a Cemetery which was demised to them upon the express condition, *embodied in the indenture*, that they should '*never suffer any colored person to be buried in any part of the same;*' and all the subsequent conveyances on the part of the Church of vaults and burying-places, are subject to the same condition."

The following letter from "the oldest Bishop of the Protestant Episcopal Church," will be fully sufficient to establish the character of the body it represents:

"JUBILEE COLLEGE, Illinois, N. A., }
August 1, A. D. 1846. }

"TO THE RIGHT REV. SAMUEL,
Lord Bishop of Oxford, Eng.

"Very dear Brother in the Lord Jesus:—Allow me, the oldest Bishop of the 'Protestant Episcopal Church' in the United States, to address your Lordship on the subject of a pamphlet entitled 'A REPROOF OF THE AMERICAN CHURCH,' which '*reproof*' is said to be contained in copious '*extracts*' from your Lordship's lately published history of said church.

"Never having read this work from which the said '*reproof*' is drawn, (though I have learned from respectable persons who have examined it, that the work seems to have been compiled from materials furnished by a *party* in the Episcopal Church;) yet from many years, acquaintance with your Lordship's excellent character, I can say, with full confidence, that the *acerbity* which is spread over the pages of the pamphlet in question, (three times as voluminous as the extracts themselves,) cannot be approved by your Lordship. The whole effect produced on the mind by the pamphlet is so different from that which one rises from perusing your own or your father's writings, that I cannot think your Lordship's sanction is any wise given to it. Who could suppose that the Bishop of Oxford, the son of the benevolent Wilberforce, could take pleasure in inflicting wounds on his brethren of the Episcopate in America for supposed faults, or for public evils, of which they are in no wise the cause?

"In the deepest sorrow of heart do I lament the melancholy effects produced by the circumstances before me. Alas! what do I see? The bishops and clergy of America censured for that of which they are not guilty, and of which they are not the cause, and those who censure them evidently unconscious both of the evils which their mistaken censure produces, and of the extent of the evils which must follow from the weight of their character and opinion.

"Before I proceed, I beg leave to state, that in endeavoring, by my feeble means, to shield the Protestant Episcopal Church in the United States, I crave to be understood as not assuming *political ground*.

"The Episcopal Church in America did in no wise originate *slavery*. She always, in company with other benevolent persons of the day, raised her voice against its introduction into

the then British Colonies. Nor is she now, in any competent sense, a part of the civil government to *cure* its *temporal* evils. Her bishops are not, as the English Prelates are, admitted to a seat in the halls of legislation, nor are they allowed to 'rise in their places' to plead the cause of humanity. All she can do is by her prayers and the preaching of the gospel, and teaching of the blessed doctrines of Christianity, to endeavor to ameliorate the condition of the slave; but like the primitive Christians amidst the evils that surround her, she does not think herself called upon to eradicate at once the evil. She rather finds herself commanded, as were the servants in the gospel, to exercise caution, 'lest in eradicating the tares they root out the wheat also.' 'Let both grow together,' saith our Lord. Let the *evil* be borne for the sake of the *good* that may be done to the souls of the poor slaves.

"The tenor of these remarks falls in with the example of St. Paul. The gospel through his mouth and the power of the divine Spirit, had converted the noble Philemon from the slavery of sin to the freedom of the Son of God. This Philemon's '*runaway slave*' enjoyed the same benefit at the hands of the same apostle, some time after, while a prisoner in the city of Rome. His name was *Onesimus*, and while ministering to the necessities of the holy apostle, he heard the word of God, and like his master, believed. It now becomes a matter of great importance, in relation to the subject of this letter, to know what directions the apostle gave to the converted slave of Philemon, when he sent him back to his master. Was it that he was a freeman in the temporal sense, and must maintain his rights as a part of 'a whole gospel.' Was it that as a freeman, he was to go back and claim the privileges and immunities of this his temporal freedom, as it is now understood by the abolitionists? Was it that henceforth he was to consider himself as having a right to propagate his sentiments and 'preach the whole gospel?' That is to say, that he had a right to creep into his former master's kitchen and fill the heads of all the bond servants with the ideas of their temporal rights according to this creed, thereby exciting them to rebellion, and if resisted, (and resisted they certainly would be,) to murder their kind master and take possession of his estate?

"Far, very far from so wicked an estimate of the holy religion unto the blessings and privileges of which the apostle had admitted him, this now converted servant of the pious Philemon, that he sent the former immediately back to serve the latter as heretofore. Not a word of *abolitionism* was uttered in the presence of *Onesimus*, or intimated by the apostle. He entreats Philemon to receive his servant back again as a brother beloved in Christ, though still a servant, and as such, if re-

quired, engages to pay the losses he had occasioned his master by his leaving him. 'If he hath wronged thee aught, put that to my account, I Paul have written it with my own hand, I will repay it.' How different this from the language of modern abolitionism! Yet this, my Lord, is a part of our Holy Bible.

"Hence it is clearly to be inferred that the relations of political society are to continue, be they what they may, notwithstanding the most intimate ties of Christian fellowship."

In 1836, Rev. George W. Freeman delivered two sermons in Raleigh, North Carolina, that were published under the imposing title of "The Rights and Duties of Slave-holders," with the following imprimatur from the Bishop of the diocese:

"RALEIGH, Nov. 30, 1836.

"REV. AND DEAR BROTHER:—I listened with most unfeigned pleasure to the discourses delivered last Sunday, on the character of slavery and the duties of masters. And as I learn a publication of them is solicited, I beg, from a conviction of their being urgently called for at the present time, that you will not withhold your consent.

"Your affectionate friend and brother in the Lord,

"L. S. IVES."

In South Carolina, the "Society for the Advancement of Christianity," made up of Clergymen and Laymen, the Bishop at the head of it, seized upon the sermons, imprimatur and all, and published them as religious tracts, for gratuitous distribution!!

An extract from the sermon reads thus:

"No man, or set of men in our day, unless they can produce a new Revelation from heaven, are entitled to pronounce slavery wrong. * * * Slavery, as it exists at the present day, is agreeable to the order of Divine Providence."

Bishop Ives has just been appointed to succeed the celebrated Bishop Onderdonk in the Diocese of New York.

THE UNITARIANS AND UNIVERSALISTS.

Making no terms of Christian fellowship, as do the *close communion* denominations whose character has already been considered, but admitting all persons to their sacramental

board on their own responsibility, the Unitarians and Universalists cannot be convicted of countenancing slavery in the manner of those denominations, even were their real character the same.

These two denominations have been branded as infidels, (of perhaps a modified type,) by their more evangelical neighbors, on account of their modes of faith. It is but justice however, to say, that if they are more heretical in creed, they are not in character; and indeed, justice demands in their behalf, even more than this. Both denominations have spoken by a formal protest against slavery, signed by a large majority of their ministers throughout the country, as somewhat becomes the seriousness of the subject.

But credit should be given with the utmost caution. The painful truth must be revealed, that almost every Universalist and Unitarian meeting-house in the land, is closed against the anti-slavery movement. Almost every newspaper reviles that movement, or its most truthful advocates; and almost every member of these Societies is a supporter of one of the political parties, whose votes are ever freely given for slave-owners to fill the highest offices in the nation's gift.

There are more honorable instances of ministerial fidelity among the Unitarian clergy than any others. The names of the Mays, Stetson, Pierpont, Channing, and last, but by no means least, of Theodore Parker, should be held in grateful remembrance by the oppressed. Whether even these shall endure to the end, is known only to Omniscience.

The late General Convention of Universalists from all parts of the United States, holden in Troy, rejected, with too much indignation, the following Resolution, and laid it on the table:

“Resolved, That the legitimate sphere of the Christian pulpit includes the advocacy of Liberty, Peace, Temperance, and *all* the moral and religious interests of man.”

The Spears, the Princes, and a few others, are losing caste with the denomination, only for the *crime* of faithfulness in the cause of humanity.

THE FRIENDS, OR QUAKERS.

By a rule of the Church, adopted almost an hundred years ago, no member of the Society may hold slaves. Still, when the United States Bank had immense securities in slaves, no

Quaker was ever disciplined for retaining vast investments in the stock of that Institution. The same is true of other banks, or whatever corporate association men enter into, for purposes of gain.

Contrast this mingling with evil doers whereby to grow rich, with the instructions of the yearly meetings to their members through the country, relative to joining in philanthropic associations to rescue and save men from the grasp of the oppressor.

A large yearly meeting, the Indiana, complains and deplores "that some of our meeting houses have been opened for the purpose of holding anti-slavery meetings and delivering lectures. We feel concerned to advise against such a practice, as being contrary to the general usage of society, and of hurtful tendency to our members. * * * As such acts may affect the situation of our society, and disturb its harmony, which has been the case in the instance before us, we feel called upon to express our disapprobation of such proceedings.

"There are also some periodicals within our limits, conducted under the character and style of Friends, whose object seems to be the promotion and advancement of our testimony against slavery, which, not being under our supervision, we cannot consistently give them our sanction, nor be responsible for any of their contents." And a most solemn admonition to their members against mingling in anti-slavery, and other benevolent associations, they close with these words from the prophet:

"Ephraim, he hath mixed himself among the people,—strangers have devoured his strength, and he knoweth it not."

"Such are the sentiments of Quaker bodies, all over the land. There are individual exceptions of a most honorable character. They instruct members not to mingle with other men in benevolent enterprises, and have often disciplined and expelled them for so doing. Then they do mingle with the world to a mighty extent, in all wealth-getting schemes, hold immense securities often with others, in human bodies and souls. They join corrupt political parties. Vote for men stealers and their abettors, to rule the nation, to make, and carry on war upon neighboring and innocent republics to extend slavery. They close every one of their meeting-houses against the Anti-Slavery Convention, violently drag out of their meet-

ings the advocates of the slave, and then ask the world to regard them as the only immaculate church, and friend of God and humanity, beneath the sun. If a board of brokers among the demons of darkness would not pay high premium for hypocrisy like this, then such stocks must have greatly fallen in that market since the last accounts from thence, either by the visions of John of Patmos, or the later intelligence by John Milton of *Paradise Lost*.

THE FREE WILL BAPTISTS.

Like most other sects, the Free Will Baptists boast of their Anti-Slavery. Their most important declaration against slavery, dates from Coneaut in Ohio, in 1839. They refused to ordain a slave-holder, and passed, among others, this Resolution :

“Resolved, That it is with sorrow of heart, that we learn that slavery is tolerated, practised and defended, in certain portions of the CHRISTIAN church.”

It is then the *“Christian”* church that *“practices”* slavery. That *“defends”* and baptizes the bloody brokerage. That sanctifies adultery. That manufactures heathenism. That consecrates the shambles where the eternal God, in the person of his children, is daily sold at auction. That bar-ters babes for Bibles to send to the heathen of Madagascar. That swaps women for wine, to drink at sacrament, in remembrance of atoning love. The Free Will Baptists say the Church that does this, is a *“Christian Church!!”* What do such Free Will Baptists know about Christianity?

They boast that they have no slave-owners in their connection. Equally true is it, that there is no Evangelical slave-holder in any sect, whom they do not indirectly fellowship as a Christian, and but very few, if any, whom they do not directly.

They boast of their membership in the *“American Church.”* Very few of their meeting-houses are opened for the Anti-Slavery Convention. They are revilers of the Anti-Slavery movement. They have expelled both ministers and members for fidelity to that movement.

Politically, they are the most furious supporters of this blood-cemented Union. No Democracy is too depraved for their embrace. In New Hampshire and Maine, slavery has

owed its triumphs to the Democratic party, and that party has owed its whole success, in both those States, to the Free Will Baptists. One of their ministers boasted to me, that every voting member in his Church was also a member of the Democratic party. And this Church was by no means alone. With mighty few exceptions, neither the ministers nor members, know any thing of the simplest rudiments of Anti-Slavery.

THE CAMPBELLITES, OR DISCIPLES.

These are most numerous at the West and South. They are slave-holders and slaves. President Shannon of Bacon College, one of the most eminent of this sect, concludes a Bible argument in favor of slavery, thus :

“ Thus did Jehovah STEREOTYPE HIS APPROBATION OF DOMESTIC SLAVERY, *by incorporating it with the institutions of the Jewish religion, the only religion on earth that had the Divine sanction.*”

But the best view of the position of this sect, may be gathered from the Rev. Alexander Campbell, from whom it takes its name. He asks in the *Millennial Harbinger* for April, 1845,

“ Is the simple relation of master and slave necessarily and essentially immoral and unchristian — as that, for example, of the adulterer and adulteress? *We are clearly and satisfactorily convinced it is not.* It would be, in our most calm and deliberate judgment, a sin against every dispensation of religion, — Patriarchal, Jewish and Christian, — to suppose that the relationship of master and slave was, in its very nature and being, a sin against both God and man.”

In May of the same year he declares further :

“ There is not one verse in the Bible inhibiting it, but many regulating it. It is not, then, we conclude, *immoral.*”

“ *The discipline of the church is the only discipline under which Christian slaves can be placed by Christian masters.* If they will not faithfully serve their Christian masters, who “partake of the benefit” of their labors, then are they, after proper instruction and admonition, to be separated from the church, and to be put under whatever other discipline a *Christian master*, under the existing laws of the State, may inflict.”

"To preserve unity of spirit among Christians of the South and of the North, is my grand object, and for that purpose I am endeavoring to show that the New Testament does not authorize any interference or legislation upon the relation of master and slave, nor does it, either in letter or spirit, authorize Christians to make it a term of communion. *While it prescribes the duty of both parties, masters and slaves, it sanctions the relation*, and only requires that these duties be faithfully discharged by the parties; making it the duty of all Christian churches to enforce these duties and to exact them under all the pains of Christian discipline, both from the master and from the slave — leaving it to the Lord to judge, correct, and avenge those that are without.

"Every man who loves the American Union, as well as every man who desires a constitutional end of American slavery, is bound to prevent, as far as possible, any breach of communion between Christians at the South, and at the North."

This is enough. The business of the Church then, is not to abolish, but to uphold slavery, and enforce obedience to masters on its unhappy victims.

At this moment, the United States are waging a war upon Mexico, an innocent, and comparatively weak republic, to extend the territory, to multiply the horrors and the victims of slavery. This war, the church has most frightfully endorsed. In reference to it, the Presbyterian Herald, one of the popular organs of the General Assembly, a short time since, had the following as reasons for praying for the Mexicans. The article was copied approvingly into other religious journals:—

DO YOU PRAY FOR THE MEXICANS?

"There are good reasons why you should.

"1. They have souls like other men. Is not this overlooked? They are not wild beasts, though like them. Why pray for a Hindoo or a Hottentot? Because he has a soul of infinite value, but exposed to eternal death. So has every Mexican. Because they are all Papists. And will you pray for the conversion of Romanism around you, and not for the conversion of those one thousand miles off?

"2. They are our enemies. This is one of the strongest reasons. Does not the Savior so teach? Matthew v.-44. This does not refer to private enemies only—it extends to public foes also. It may be your duty to fight them, to preserve the life and liberty of our countrymen—strictly in the defensive. But does that duty to our country exempt us from the other duty to

them? Fighting and praying can go together. Jesus was a Lion yet a Lamb—so his disciples.

"This is the way to stop the war. Can you doubt that, if every Christian in this land were to lift up his earnest cry to God for our enemies, that they might see their error and cease their strife, it would be done? Are not God's weapons 'mighty?' What if, by powder and ball and bomb-shell, and other terrible instruments of death, we should slay thousands of them, and send consternation to the heart of Mexico—would it not be better to bring them to terms by prayer? Would it not be a more glorious victory? Surely, bloodless achievements are most acceptable to God. Only one kind of blood is pleasing to him, that is, the blood of the Lamb; and this blood is omnipotent to conquer, even our enemies. O, in eternity, where 'all nations' shall soon be 'gathered' before the judgment seat, let it not appear that the Christians of this land did not pray for their enemies!

"Lastly: heretofore there has been no opportunity to preach the Gospel in Mexico, and we should be concerned to have the door speedily opened to all her provinces. But this depends much on the faithfulness with which Christians visit the throne of grace, in our present troubles with that Republic. Even if we should by force subdue their bodies, their hearts would remain as opposed to the Gospel as ever, and doubtless they would be less disposed to receive our religion than ever. But if, by prayer, God were to melt down their pride, and kindly dispose them to us, how great the good accomplished!

"Then, will you pray for the Mexicans?

"PAX."

"Fighting and praying can go together—Jesus was a lion and yet a lamb. So his disciples." Such is the almost unanimous voice of the so called Church, the land over.

But the last, and probably greatest "reason" is, that "we should be concerned to have the door speedily opened to all the provinces of Mexico" for the preaching of the Gospel. The plea that all Christendom has used for ages, to gloss over the most bloody and brutal wars that ever afflicted humanity:—

From the Gospel Banner.

"*'Our Country, Right or Wrong.'*" There is a kind of philanthropy or philosophy, a humanity or Christianity, abroad in the land, or a something that has little or nothing to do in reality with what either of those terms properly denotes—a patriotism which eschews the love of *country* in a greater love for

the *race*, that we can have little respect or sympathy for. It is quite too sublimated for our ideas. It is the peace principle carried—illegitimately, we say—out to non-resistantism, anti-human-governmentism—anarchy and ‘confusion worse confounded.’ Its advocates say, and truly, that Christ brought peace on earth; consequently his religion is opposed to war, all war, aggressive or defensive; consequently all national wars are a violation of the laws of Christ, and, if so, sinful. Every government, therefore, that engages in war, no matter for what cause, for there can be no cause adequate to the justification of any sin—is wrong; and being wrong, no Christian should support it.

“Thus at last we have a Christianity which arrays the citizen against his government, and would oblige him to be a traitor to his country in order to be a disciple of Christ. We have said, we cannot subscribe to such vagaries. They are illegitimate deductions from abstract principles, which defeat themselves from their absurdity.

“We go for our country, and are willing to add, right or wrong. We do not mean by this, that we are bound to believe or say, that every act of the government is right; we may believe, indeed, that it errs in many things. What then? Shall we abandon it and desert its rights? Nay, we will not do it.—We love our country enough to lament over and seek to correct her errings and mistakes, at the same time we will stand by that country as she is—right or wrong. We would love our country, and by that very love ‘cover a multitude of sins.’ Would you not stand by your *family*, right or wrong? A husband and father who would not, is unworthy the relation. A son who would prove recreant to the defence of his parents, even though he believed them wrong, would be recreant to duty. No—when danger comes, stand by your country, and after she is defended, entertain, if you will, your speculations as to whether she might and ought not to have done differently in the premises.”

The Editor of the Protestant Telegraph speaks thus:

“I have no fellowship with war, and deeply regret our present relations with our sister republic, Mexico; yet I cannot but hope for some good from the conflict, and that good is the entrance of the Protestant religion into the Mexican States. The Roman Catholic religion is now the religion of that nation; none other is tolerated; but it is utterly impossible that Republican institutions can exist and flourish in connection with Romanism.”

“The immense wealth of the churches in Mexico, now

hoarded up in idolatrous images of silver and gold, (a petticoat of the Virgin Mary is estimated at half a million,) may be distributed among the people as a consequence of this conflict, or be laid out in the establishment of schools, in internal improvements, in efforts of various kinds, to exalt the people. 'Great is the Diana of the Ephesians,' is now the cry, but it may soon give place to 'Great is the Lord our God.' "

The Rev. Eliphalet Case, of the Cincinnati Enquirer, dedicates some "spirited lines" to the mounted volunteers of Kentucky. The following verse is a specimen of the "spirit" of the reverend gentleman:—

"Ho! Pioneer, your cabin leave; ho! farmer, leave your field;
Ho! workman with the iron arm, that never yet did yield;
Take down the deadly rifle now, and whet the bowie knife,
And like a tropic tempest come ye, gathering to the strife."

The Rev. R. A. Stuart, of Iberville, now captain of a volunteer company on the Rio Grande, in a characteristic letter to the editor of the Baton Rouge Gazette, says:—

"I learn that West Baton Rouge has turned out a fine company, equal to mine. *I hope to have them to preach to, and dine with, at the city of Mexico.*"

Rev. Joel Parker, D. D., in his war sermon in the Christian Observer, declares:—

"I was not an advocate for the present administration. I cast my vote for the opposing candidates, and my judgment is, that if they had been elected, the Mexican war would have been avoided, and the honor of the country as well preserved as at present. But our present Chief Magistrate was duly elected. He is not the President of the Democratic party. He is the President of the nation. He is my President and your President, and we are bound to treat him with the same deferential respect as if he had been the very man of our choice. Moreover, are we *absolutely* certain that he is not really laying a foundation for a claim on our gratitude in this very matter of the Mexican war? For one, I am free to confess that I am not so well informed in respect to our relations with Mexico, as to be sure that our Executive could have wisely avoided this collision. Perhaps I am as well acquainted with the subject as the majority of my hearers, yet I have no doubt that a bare three months devoted to an investigation of our past and pres-

ent relations with Mexico, and secure to me tenfold the amount of intelligence which I at present possess in relation to the subject; and if it were left for me to decide, whether that course of policy should be pursued which has involved us in war, I should not, with my present limited knowledge, dare to assume the responsibility of deciding against it. Our Chief Magistrate is appointed to attend to this very business. The approbation of the wise and good, and the estimate which future generations will form of his conduct, and the admonitions of conscience, furnish him strong inducement to do his duty with fearless independence. He is surrounded with men capable of giving him wise counsel. It is our part to treat him with such respect as shall encourage him to deserve the best wishes and the prayers of the people."

Extract from the New England Puritan, by Rev. Parsons Cooke, issued only one week ago:—

"The fact that this nation is earnestly engaged in war with a neighboring nation, seems to be little realized by the mass of the people, and especially by Christian people, who ought to take a deep interest in the subject. * * * * *

"But what shall Christians do in the case? The war will not be brought to a close the sooner by bringing Christian influence into antagonism with any legal measures for prosecuting the war. We are in the war by the acts of our government, and shall get out of it, if we ever do, by the acts of the government; and none the sooner for any attempts to embarrass that action. Our rulers have taken the responsibility of this plunge, and we, in the exercise of a religious influence, are not called upon either to justify or resist their action. As citizens exercising the political franchise, at the proper time, we with the rest must make our opinions felt, touching such important measures. But now the simple question is, what can we do as Christians, to secure the favor of Providence and avert the storm?

"It is obvious to remark, that the efficacy of prayer is great, and we have a divine warrant to apply its efficacy to these great concerns of nations. We are expressly commanded by the God of peace, to pray for all in authority, that we may lead *peaceable* and quiet lives. * * * We can also, as Christians, exert ourselves to promote national humiliation, in view of those national sins which have procured the chastisement. * * * * *

"We as a nation have enjoyed a prosperity and an increase beyond example, and our sins have grown with our growth; and this war has come in, in a clear connection with one of the

most enormous of our national sins. There is a clear connection between the punishment and the sin. And in such a crisis, Christians are evidently called upon to do what they can, to promote repentance and national reformation."

The following is the report of part of a sermon preached before the 500 Baltimore volunteers, on the eve of their departure for the seat of the Mexican war, by the Rev. Henry Slicer of that city. Some account of the sermon had been sent to the public journals; but the preacher, or some of his friends, considered it not strictly just, and the following was forwarded to the Baltimore Saturday Visiter, for the express purpose of making the corrections that were deemed necessary:—

TO THE EDITOR OF THE VISITER:

"In last Saturday's Visiter, there appeared, over the signature of 'Howard,' the following extract of a letter to a New York paper, with the accompanying remarks of the said 'Howard.' I throw myself upon your courtesy, and respectfully ask the use of your columns for a reply."

The Extract is unnecessary, and is omitted.

"I deem it proper here to state the circumstances which induced Mr. S. to address the volunteers. His character as a 'moral teacher' and his sentiments as a *Christian* and *Patriot*, have been arraigned. His position in the premises, to be appreciated, must be properly understood. 'Howard' says but a few words, and though *but few*, he has said too much. It will remain to be seen whether *he* is a 'fit' person to sit in judgment upon his neighbor. I happened in Washington at the time, was present at the discourse, and am conversant with the facts in the case. * * * * *

"The necessary arrangements were made by Capt. James E. Stewart (to whom the men had reported their wishes) and Staff, with the worthy commandant of the Barracks, Gen. Henderson, who concurred most heartily in the proposition. The Rev. gentleman was promptly notified, and he appeared in accordance therewith on the occasion alluded to. Besides the battalion, a vast concourse of citizens made up the audience. He began by exhorting the men to 'endure hardness, as true soldiers.' The country had called for their services, because the country needed their services. He told them that the way of duty was the way of safety, and urged them to pay no heed to those who would try to indoctrinate the people with the idea

that it was 'a sin against God to go to war. When the civil authorities send you to battle, obey them!' Holding up the Bible, he declared that no man could, in any of its teachings, discover a single sentiment or opinion between its lids, that inculcates principles repugnant to the civil rulers of the land. That no where did it teach its adherents to oppose the dispensations or jurisprudence of the government, but on the contrary, 'to render unto Cæsar the things that are Cæsar's,' and obey the legal mandates of those in authority. He instanced the very expression of the Savior himself, and illustrated the duty of the soldier and Christian in time of war and peace, by stating the case of the Centurion whom Christ declared 'to have greater faith than any man in Israel.' He adopted the converse of the proposition, in the argument of those whose professedly scrupulous opinion rendered them too conscientious to fight under any circumstances, by asking, 'Did Christ tell the Centurion it was wrong to fight;' to leave his profession of arms and join him as the great conservator of peace; to throw aside his sword wielded in the service of his country, and dissolve his connection as 'a man in authority' with his rulers? No such thing. He knew his trade was war; and as the 'Captain of an hundred men' he had, when occasion required it, to fight with them, his country's battles. The Centurion was not only a true soldier of his country, but a true soldier of Jesus Christ. Could not this Captain fight and pray at the same time? The man who fights the hardest, when the blows fall the thickest, and prays sincerely to the God of Battles, is the best soldier and the best Christian!' He exhorted them to prayer — he besought them to emulate the faith and virtue of the Centurion, and no harm should befall them! Look well, said he, to the bright examples of Gideon and the Roman Centurion; give your hearts to God in prayer, and your bullets to the foe, and you will come off more than conqueror! Men, whose mawkish sensibilities seem horrified at the idea of fighting for one's country, have not their hearts in the right place! If to be a Christian, a man must shrink from his responsibilities as a true citizen, he knew not the doctrine, nor would he subscribe to it, if such there were. It was in this connection, that he declared it 'to be a leading principle of Christianity to be ready to stand up, life or death, for our country.' And, warming with the subject, he said 'he had been himself a soldier, and although past the vigor of youth, he felt a strong desire to be one again;' and with a fervor that I have rarely seen equalled, in our most favored orators — every word breathing the warmth of truth directly from the heart — he said 'the man who would not fight for his country, was hardly to be trusted with the saving of his own soul.'"

The Christian Intelligencer and Southern Methodist, a highly popular monthly magazine in Georgetown, Kentucky, edited by Rev. Evan Stevenson, has the following, articles by the reverend editor :—

“ While the war continues, we *cannot* and *will not* discuss the question of slavery, as we honestly feel more like discussing roast beef and yams, or if our service is required, *national rights*, with our sword on the Rio Grande. We entreat our correspondents that they forward to us for publication no religious controversies pending this conflict with Mexico. Let us drop our denominational prejudices — ‘Fight the *good* fight of Faith, and lay hold upon *eternal* life.’ ”

Another article reads as follows :

WAR ! WAR !

“ War is lamentable under any circumstances ; yet when our national rights are violated and trampled upon, our fellow-citizens slaughtered, it becomes us — it is *meet, right and proper* — yea, it is the *indispensable duty* of those who can bear arms, coolly to step forward and offer themselves to *do, to suffer, or to die*, for their country, if need be. This is no time to controvert the policy, propriety or justice of the war ; we are in it, and some of our citizen soldiers have to do the fighting, trusting in the God of Battles for success. Under the influence of these sentiments, we offer our humble person upon the altar of our common country’s good ; that we may accompany noble old Scott’s chivalrous sons to the seat of war, to pray with, and to exhort, to comfort and admonish — yea, to stand or fall by their side, as Heaven may decree.”

Another article contains the following sentence :—

“ We deprecate war as much as any man *should* do ; we regard it as a lamentable system, by which widows and orphans are thrown upon the charity of the world by scores, yet, if it *must* come, and if it prove *inevitable*, the prayer of *every man* should be, ‘Teach my *hands* to war, and my fingers to *fight*.’ ”

Whose blood does not chill at depravity such as is here revealed ? Thus stands the American Church, towards a war that in atrocity, has no parallel in the annals of the race.

The letter below is genuine, though it seems too much for human credulity. The Oberlin Evangelist thus introduces it:—

"SLAVEHOLDING CHRISTIANITY—TO THE LIFE.—It may strike some minds that the following letter must be a burlesque. For the sake of such it may be important to say, that its genuineness is beyond question. The individual to whom the letter was addressed is here, is well known, and is himself well acquainted with the writer. We have all the names in full; but suppose it better to give the public only the initials. The letter may therefore be read as a veritable portraiture of at least one of the forms of a slave-holding Christianity."

Besides this evidence from the Evangelist, I have several friends, some of them candidates for the ministry, in that college, who certify the same. They speak of the young man who received the letter, as of the worthiest character. He has liberated all his slaves. The original letter is preserved with great care as a curiosity; though there is indeed, so far as its real sentiment is considered, nothing peculiar about it. It is in keeping with other developements of the national religion:—

"B——, GEORGIA, Sept. 4, 1845.

"DEAR SIR:—I take up my pen to write to you once more, though it is not I that write, but the Lord that writeth through me. Permit me to inform you that since I wrote to you last, I have come out and embraced the religion of the Lord Jesus Christ, and am now living in the glorious light and liberty of the children of God. We have had quite an interesting church meeting here this week, in relation to Deacon H——. It was thought by many that he would be disfellowshipped, but finally his case was set forth in such a vivid light by the influential members of the church, our pastor among the rest, that he was honorably discharged. For fear you will think the case worse than it really is, I will just state the facts, (although you are such an abolitionist, I suppose you will think it bad enough as it is.) The Deacon had an old slave, that had been in the habit of running away, but had always been caught, until finally, about two weeks ago, he made another attempt. No sooner was the old thing missing, than cousin H—— borrowed neighbor P——'s hounds and started in search of him. He had not proceeded far in the woods before he found the old man perched upon the limb of a large tree. He ordered him several times to come down, but the old man, who was as stub-

born as an ass, still maintained his position. The deacon then becoming excited, fired his gun at him. The ball passed through his ankle, and mangled it in such a manner that it mortified and he died. But as I have before stated, our good Pastor, (may the Lord bless his soul,) held forth for the justification of the Deacon, in such a vivid and heaven-approving style, that he was discharged upon the ground that he had a right to do what he pleased with his own property,—a judgment which would have been passed by any righteous man. Your uncle J—— buried his youngest child last week. Your cousin W—— thought some of studying at Oberlin, but it is such an abolition hole, I do not think his father will let him go. I have partly bargained for about fifty slaves belonging to Mr. ——. If I can get them as cheap as I expect to, I shall make profit on them, for I understand that the Orleans market is quite good now. I expect to send them down as soon as my driver recovers; for in flogging one of my old slaves the other day, he received a very severe wound from him, he having struck him with his hoe, whereupon the driver instantly drew his pistol from his pocket and shot him dead upon the spot, a fate which he justly merited. From his extreme age (being nearly 80 years old) I consider his death a gain and not a loss to me.

"In your last, you spoke of visiting us next year. If you come, I pray you to leave your abolitionism behind, and show yourself a man. It is now time to go to prayer meeting, and I must close. My wife joins me in love to you.

"Yours,

J. F. F."

The effect of slavery on the mental and moral condition of its victims, is seen in the following from the Report of the New Orleans Presbytery, published in the New Orleans Protestant, which declares that there are within the bounds of that Presbytery, "at least 100,000 persons of color, nearly all of whom are slaves. Of this number, 75,000 never hear the doctrine of salvation through a crucified Redeemer preached, and of the remaining 25,000 not more than 5000 enjoy its regular and constant ministration."

The Georgia Christian Index thus speaks :—

"PREACHERS FOR THE SLAVES.—We think the instruction of the blacks in the South should be committed *wholly* to white men, and they should be *Southern* men, in whom masters have confidence. If the preacher is himself a slaveholder, as are Mr. Jones and Mr. Law, they will command the greater confidence, and have access to the larger number of plantations."

The same paper recently had this singular obituary notice of a slave, who was a minister, and the property of the Alabama Association :—

“REV. BAPTIST MINISTER, CÆSAR.—A good colored man has fallen in Israel.—Departed this life, on the 24th of Nov. last, in the city of Montgomery, Ala., after lingering a few months, apparently with old age, the Rev. Baptist minister, Cæsar, in the 76th year of his age: Cæsar was a native of Virginia, a servant, and emigrated to Alabama with his master, Mr. John Blackwell, in the early settling of the country. Cæsar being a good servant, and a zealous and good preacher of the Gospel of Christ, his master gave him considerable liberty and time, to go and discharge his duty as a minister, until his master died.

“Then, on the 15th day of December, 1828, the *Alabama Baptist Association purchased Cæsar, and gave him liberty to visit all the churches in its bounds*, and preach the everlasting gospel for the benefit of the colored population of the country. The writer can truly say that his labors have been much blest.”

The Mercer Luminary contains the following letter, which was read at the recent session of the General Assembly :

MY DEAR FRIEND :—Agreeably to your request, I will inform you of some of the workings of slavery in the Church. Let me premise that I have lived eight years in a slave State, (Va.) Received my theological education at the Union Theological Seminary, situated in Prince Edward County, (Va.,) near the Hamden Sydney College. Those who know any thing about slavery, know the worst kind is jobbing slavery—that is, the hiring out of slaves from year to year, while the master is not present to protect them. It is the interest of the one who hires them, to get the worth of his money out of them, and the loss is the master's if he dies.

“What shocked me more than any thing else was, the Church engaged in this jobbing of slaves. The college church which I attended, and which was attended by all the students of Hamden Sydney College and Union Theological Seminary, held slaves enough to pay their pastor, Mr. Stanton, **ONE THOUSAND DOLLARS** a year, of which the church members did not pay a cent, (so I understood it.) The slaves, who had been left to the church by some pious mother in Israel, had increased so as to be a large and still increasing fund. These were hired out on Christmas day of each year, the day in which they celebrate

the birth of our blessed Savior, to the highest bidder. These worked hard the whole year to pay the pastor his \$1,000 a year, and it was left to the caprice of their employers whether they ever heard one sermon for which they toiled hard the whole year to procure. This was the church in which the professors of the seminary and the college often officiated. Since the Abolitionists have made so much noise about the connection of the Church with slavery, the Rev. Elisha Balenter informed me the church had sold this *property*, and put the money in *other stock*.

"There were four other churches near the College Church, that were in the same situation with this, when I was in that country, that supported the pastor, in whole or in part, in the same way, viz : Cumberland Church, John Kirkpatrick, pastor; Briny Church, William Plummer, pastor, (since Dr. P. of Richmond ;) Buffalo Church, Mr. Cochran, pastor ; Pisga Church, near the peaks of Otter, J. Mitchell, pastor. This is the church where Mr. Turner preached, and used to electrify the State by his eloquence.

"I am, sir, yours, for the honor of the Church,

"J. CABLE."

The following advertisement is from the Charleston S. C. Courier, of Feb. 12, 1835 :—

"FIELD NEGROES.

"By Thomas Gadsden. On Tuesday, the 17th inst., will be sold, at the North of the Exchange, at ten o'clock, A. M., a prime gang of

"TEN NEGROES,

accustomed to the culture of cotton and provisions, belonging to the Independent Church, in Christ's Church Parish."

"Feb. 6th."

In 1833, the Rev. Dr. Furman of North Carolina, addressed a lengthy communication to the Governor of that State, expressing the sentiments of the Baptist church and clergy on the subject of slavery. This brief extract contains the essence of the whole :—

"The right of holding slaves is clearly established in the Holy Scriptures, both by precept and example."

Not long after, Dr. Furman died. His legal representative thus advertises his property :—

“ NOTICE.

“ On the first Monday of February next, will be put up at *public auction*, before the *court house*, the *following property*, belonging to the estate of the late Rev. Dr. FURMAN, viz :—

“ A plantation or tract of land, on and in the Wateree Swamp. A tract of the first quality of fine land, on the waters of Black River. A lot of land in the town of Camden. A LIBRARY of a miscellaneous character, CHIEFLY THEOLOGICAL.

27 NEGROES,

some of them very prime. Two mules, one horse, and an old wagon.”

The Savannah, Ga., Republican of the 23d of March, contains an advertisement, one item of which is as follows :—

“ Also, at the same time and place, the following negro slaves, to wit: Charles, Peggy, Antonnett, Davy, September, Maria, Jenny, and Isaac—levied on as the property of Henry T. Hall, to satisfy a mortgage *fi. fa.* issued out of McIntosh Superior Court, in favor of the Board of Directors of the *Theological Seminary of the Synod of South Carolina and Georgia*, vs. said Henry T. Hall. Conditions, cash.

“ C. O'NEAL,

“ Deputy Sheriff, m. c.”

Such is the American Church, its ministers, Bishops, Doctors of Divinity, Benevolent Associations and Theological Seminaries. There are a few other denominations, but as yet they are too new in existence or too limited in extent, to render notice of them necessary. Generally, however, they extend their Christian fellowship to the branches of the Evangelical church that have been considered, they belong, in large members, to the great political parties, render a cordial support to the constitution and government in their wars, and other measures to support and extend slavery, revile the anti-slavery cause in their public journals, and complete their pro-slavery manifestations, by closing nearly all their houses of worship against all the most faithful advocates of the cause of humanity.

The character of American Slavery, to which the church so universally thus lends its most important support, cannot be portrayed in human language. Two or three of its elements — elements not accidental, but essential to its very ex-

istence, are easily comprehended, and speak mightily as to what is its real character. And it is slavery too, speaking for itself. It is its own account.

Whether slavery is Robbery or not, let its own statute books decide. The Law of South Carolina, to which those of all the slave States are similar, is as follows:—

“All negroes, *Indians*, (free Indians in amity with this government, and negroes, mulattoes and mestizoes, who are *now* free, excepted,) mulattoes or mestizoes, who now are or shall hereafter be in this province, and all their issue and offspring born or to be born, shall be, and they are hereby declared to be and remain for ever hereafter, absolute slaves, and shall *follow the condition of the mother*.”—*Act of 1740, 2 Brevard's Digest, 229.*

“According to the law of Louisiana, ‘A slave is one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry and his labor; he can do nothing, possess nothing, nor acquire any thing, but what must belong to his master.’—*Civil Code, Art. 35.*

“It would be an idle form and ceremony to make a slave a party to a suit, by the instrumentality of which he could recover nothing; or if a recovery could be had, the instant it was recovered, would belong to the master. The slave can possess nothing, he can hold nothing. He is, therefore, not a competent party to a suit.”—*Wheeler's Treatise on the Law of Slavery, p. 197.*

“*All horses, cattle, hogs, or sheep, that one month after the passing of this act, shall belong to any slave, or be of any slave's mark, in this State, shall be seized and sold by the County Wardens, and by them applied, the one-half to the support of the poor of the County, and the other half to the informer.*”—*Haywood's Manual, p. 526.*

The manner of slave brokerage, is seen in the following letter from a North Carolina merchant to his consignee at New Orleans:—

HALIFAX, N. C., Nov. 16, 1839.

DEAR SIR:

I have shipped in the brig Addison—prices as below—

No. 1. Caroline Ennis,	\$650
“ 2. Silvy Holland,	625
“ 3. Silvy Booth,	487 50
“ 4. Maria Pollock,	475
“ 5. Emeline Pollock,	475
“ 6. Delia Aberitt,	475

The two girls that cost \$650 and \$625, were bought before I shipped my first. I have a *great many negroes* offered to me, but I will not pay the prices they ask, for I know they will come down. I have no opposition in *market*. I will wait until I hear from you before I buy, and then I can judge what I must pay. Goodwin will send you the bill of lading for my negroes, as he shipped them with his own. Write often, *as the times are critical*, and it depends on the prices you get, to govern me in buying.

"Yours, &c.,

"G. W. BARNES.

"Mr. Theophilus Freeman, New-Orleans."

That slavery is Adultery, is seen in these astounding facts ;

Professor E. A. Andrews, in his letter on "Slavery and the Domestic Slave-trade," relates that a slave complaining to him that his wife's master was about selling her, remarked, "This is my *third* wife, both the others were sold to the speculators."

"With the consent of their masters, slaves may marry, and their moral power to agree to such a contract or connection as that of marriage, cannot be doubted; but whilst in a state of slavery, it cannot produce *any civil effect*, because slaves are *deprived of all civil rights*."—*Judge Matthews of Louisiana ; Martin's Rep. VI.*, 550.

"A slave is never prosecuted for bigamy, or petty treason, for killing a husband being a slave, any more than admitted to an appeal for murder."—*D. Dulamy, Attorney General of Maryland : 1 Md. Rep.* 561.

"The testator left his negro wench, Pen, to one daughter, and her future increase to another. The court decided the bequest to be good, and that all the children born of Pen, after the death of the testator, belonged to the sister of her mistress. *Per Cur.* He who is the absolute owner of a *THING*, owns all its faculties for profits or increase, as well as the thing itself.—This is every day's practice; and it is held that a man may grant the wool of a flock of sheep for years."—*Little's Rep. III.*, 275. *Kentucky*, 1823.

"A slave has never maintained an action against the violator of his bed. A slave is not admonished for incontinence, or punished for fornication or adultery; never prosecuted for bigamy, or petty treason, for killing a husband being a slave, any more than admitted to an appeal for murder."—*Opinion of Daniel Dulamy, Esq., Attorney General of Maryland, 1 Maryland Reports*, 561, 563.

There is not, then, a slave married in this nation. And hundreds of thousands of them are members of the church, and every one doomed to a life of adultery and prostitution. The General Assembly of the Presbyterian Church recently expelled a minister from both the ministry and the church, for marrying a sister of his deceased wife; and that very moment, had thousands and thousands of slaves in its communion, not one of whom ever was legally married, or under the slave system, ever could be.

And more dreadful still, various ecclesiastical bodies have solemnly considered the question whether this trifling with the most sacred institution God ever gave to man, can possibly be justified. Let earth and heaven be wrapt in astonishment at their decision.

The Savannah River Association, in reply to the question,

"Whether, in a case of involuntary separation, of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to marry again?"

Answer,—

"That such a separation among persons situated as our slaves are, is *civilly* a separation by *death*, and they believe, that, in the sight of God, it would be so viewed. To forbid second marriages, in such cases, would be to expose the parties, not only to stronger hardships and strong temptation, but to *church censure*, for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves, and to the spirit of that command which regulates marriage among Christians. *The slaves are not free agents*, and a dissolution by death is not more entirely without their consent, and beyond their control, than by such separation."

At the Shiloh Baptist Association, which met at Gourd-vine, Va., in September last, the following query, says the Religious Herald, was presented from Hedgman Church, viz:—

"Is a servant whose husband or wife has been sold by his or her master into a distant country, to be permitted to marry again?"

The query was referred to a committee, who made the following report; which after discussion, was adopted:—

"That in view of the circumstances in which servants in this

country are placed, the committee are unanimous in the opinion, that it is better to permit servants thus circumstanced, to take another husband or wife."

The Carolina Baptist recently had an article headed "Slavery and Matrimony," that probably speaks the sentiment, of not only the sect whose organ it is, but of the religious public at large, on the subject. An extract is submitted:—

"As the State constitutionally and legally is ignorant of the marriage of slaves, it is equally ignorant of its dissolution. It leaves this whole matter where it ought to be, that is, untouched, and with the owners themselves. If there be an abuse of this power, the remedy is not with the State, but social, religious, and ecclesiastical. Public opinion, in a commonwealth, is, in such cases, the supreme antidote to evils, if they should exist, which are neither civil, nor political, but individual."

The state then *cannot* reform the abuse, frightful as it is, and the church declares, that "*in the sight of God,*" it is no sin and wrong; consequently, it remains from age to age.

Such facts and doctrines as these, are too frightful for comment. No wonder the American Church has espoused polygamy. No wonder that the gazettes of the day overflow with the most shocking accounts of the libertinism and lust of the American clergy. No wonder that an earnest writer exclaimed in view of such developments, "*the Southern ministry are desirous to perpetuate slavery for the purpose of supplying themselves with concubines, from its hapless victims!*" But enough.

That slavery is Murder the most cruel, let these revelations show:—

"STATE OF NORTH CAROLINA, }
Lenoir County. }

"Whereas, complaint hath been this day made to us, two of the Justices of the Peace for the said county, by William D. Cobb, of Jones county, that two negro slaves belonging to him, named BEN (commonly known by the name of *Ben Fox*) and RIGDON, have absented themselves from their said master's service, and are lurking about in the counties of Lenoir and Jones, committing acts of felony;—these are, in the name of the State, to command the said slaves forthwith to surrender themselves, and return home to their said master. And we do

hereby, by virtue of an act of the Assembly of this State, concerning servants and slaves, intimate and declare, if the said slaves do not surrender themselves, and return home to their master immediately after the publication of these presents, *that any person may kill and destroy said slaves by such means as he or they think fit, without accusation or impeachment of any crime or offence for so doing, or without incurring any penalty or forfeiture thereby.*

"Given under our hands and seals, this 12th of Nov., 1836.

"B. COLEMAN, J. P. [Seal.]

JAS. JONES, J. P." [Seal.]

"TWO HUNDRED DOLLARS REWARD.—Ran away from the subscriber, a certain negro man named Ben, (commonly known by the name of Ben Fox.) Also, one other negro, by the name of Rigdon, who ran away on the 8th of this month.

"I will give the reward of one hundred dollars for each of the above negroes, to be delivered to me or confined in the jail of Lenoir or Jones county, *or for the killing of them, so that I can see them.*

W. D. COBB.

"Nov. 12, 1836."

The Wilmington (N. C.) Advertiser, of July 13, 1838, contains the following advertisement:—

"RAN AWAY, MY NEGRO MAN RICHARD.—A reward of \$25 will be paid for his apprehension, DEAD OR ALIVE. Satisfactory proof will only be required of his being KILLED. He has with him, in all probability, his wife, ELIZA, who ran away from Col. Thompson, now a resident of Alabama, about the time he commenced his journey to that State. D. H. RHODES."

In the "Macon (Georgia) Telegraph," May 28, is the following :

"About the 1st of March last, the negro man RANSOM left me without the least provocation whatever. I will give a reward of \$20 for said negro, if taken DEAD OR ALIVE,—and if killed in any attempt, an advance of \$5 will be paid.

"BRYANT JOHNSON.

"Crawford Co., Ga."

From the Apalachicola Gazette, May 9.

"ONE HUNDRED AND FIFTY DOLLARS REWARD.—Ran away from my plantation on the 6th inst., three negro men, all of dark complexion.

"**BILL** is about five feet four inches high, aged about twenty-six, a scar on his upper lip, also one on his shoulder, and has been badly cut on his arm; speaks quick and broken, and a venomous look.

"**DANIEL** is about the same height, chunky and well set, broad flat mouth, with a pleasing countenance, rather inclined to show his teeth when talking, no particular marks recollected, aged about twenty-three.

"**NOAH** is about six feet three or four inches high, twenty-eight years old, with rather a down, impudent look, insolent in his discourse, with a large mark on his breast, a good many large scars caused by the whip, on his back—has been shot in the back of his arm with small shot. The above reward will be paid to any one who will KILL the three, or fifty for either one, or twenty dollars a piece for them delivered to me at my plantation alive, on Chattahoochie, Early county.

"J. McDONALD."

From the Sumpter County (Alabama) Whig:—

"**NEGRO DOGS.**—The undersigned having bought the entire pack of negro dogs of the Hay & Allen stock, he now proposes to catch runaway negroes. His charge will be three dollars a day for hunting, and fifteen dollars for catching a runaway. He resides three and one half miles north of Livingston, near the lower Jones' Bluff road.

"WM. GAMBEL.

"Nov. 6, 1845."

"Was committed to jail, a negro man—says his name is Josiah: his back very much scarred by the whip, and branded on the thigh and hips, in three or four places, thus, J. M.—the rim of his right ear has been bit or cut off.

"J. L. JOLLEY, Sheriff of Clinton co., Mi."

"Ran away, a negro woman and two children—a few days before she went off, I burnt her, with a hot iron, on the left side of her face: I tried to make the letter M.

"MICAHAH RICKS, Nash County, N. C."

And this, from the Charleston (S. C.) Courier:—

"**TWENTY DOLLARS REWARD.**—Ran away from the subscriber, on the 14th inst., a negro girl named Molly. She is 16 or 17 years of age, slim made, LATELY BRANDED ON THE LEFT CHEEK, THUS, R, AND A PIECE TAKEN OFF HER EAR ON THE SAME SIDE; THE SAME LETTER IS BRANDED ON THE INSIDE OF BOTH HER LEGS.

"ABNER ROSS, Fairfield District, S. C."

This is slavery's own account of itself. This is the system whose Bulwark is the American church. Humanity is grown tired of its horrors. It seeks to be rid of them. Only the religious sanctions of the church, prevent its immediate success.

CHAPTER III.

THE CHURCH — AS BY ITS OWN ADMISSIONS AND ASSUMPTIONS, IT MIGHT BE.

In this chapter, the evidence of the largest ecclesiastical bodies in the nation, and of some of the most eminent lights in the church, will be adduced to show that the church not only has the power to abolish slavery, but that she is fully aware of it, and makes that power her pride and boast, while she refuses to exercise it.

The power of the church to overthrow slavery is thus exhibited in a sermon by Rev. Albert Barnes of Philadelphia, last year delivered in that city. Nothing need be said of the eminent talents of Mr. Barnes. The General Assembly has none his superior, mighty few, his equal. And seeing the character of that body as he does see it, his connection with it reflects most unfortunately on the qualities of his heart. Let the following extracts from his sermon be carefully read and considered:—

“Advert for a moment to the efforts made to remove slavery from the world, and to the hindrances which exist to all efforts which can be made to remove it in consequence of the relation of *the church* to the system. Reflect how many members of the Christian church, and how many ministers of the gospel,

are owners of slaves; how little effort is made by the great mass to dissociate themselves from the system; how many there are, even in the pulpit, who openly advocate it; how much identified the system is with all the plans of gain, and all the views of the comforts and ease of domestic life among many members of the church; and how faint and feeble is the voice of condemnation of the system uttered by the great mass, even of those who have no connection with it; and how often the language of apology is heard, even then, and it is easy to see how ineffectual must be all efforts to remove this great evil from the world. The language of the ministry, and the practice of church members, give such a sanction to this enormous evil as could be derived from no other source, and such as it is useless to attempt to convince the world of the evil. Against all this influence in the church in favor of the system, how hopeless are all attempts against it; while yet no one can doubt that the church of Christ, in this land, *has power to revolutionize the whole public sentiment on the subject, and to hasten the hour when, in the United States and their territories, the last shackle of the slave shall fall.* I shall have occasion to revert to this in the other part of the discourse."

In the latter part of his discourse he thus alludes to the same subject:

"What is it that lends the most efficient sanction to slavery in the United States? What is it that does most to keep the public conscience at ease on the subject? What is it that renders abortive all efforts to remove the evil? I am not ignorant that the laws sustain the system, and that supposed interest contributes to it, and that the love of idleness, and the love of power, and the love of base passions which the system engenders, and that a show of argument, opaque and inconclusive on one side of a certain line, but bright as noon day on the other, does much to sustain the system. But, after all, the most efficient of all supports—the thing which most directly interferes with all attempts at reformation; that which gives the greatest quietus to the conscience, if it does not furnish the most satisfactory argument to the understanding, is the fact that the system is countenanced by good men; that bishops, and priests and deacons, that ministers and elders, that Sunday school teachers and exhorters, that pious matrons and heiresses, are the holders of slaves, and that the ecclesiastical bodies of the land address no language of rebuke or entreaty to their consciences. That will be a slow work of reformation which will be undertaken against any thing that has the sanction of the church of the 'Living God;' for God meant that

the church should occupy a prominent place in every effort to deliver the world from sin. * * * * *

"Were all the ministers and members of the churches to do so simple a thing as the Society of Friends, after much toil and effort, have done to remove from *themselves* the sin of slavery, and to stand before the world in the sublime and noble attitude of having no connection whatever with the system, how soon would the system come to an end!"

As the Rev. Mr. Barnes holds so conspicuous a place in the American church, it cannot be improper to add the following from another article of his, on the duties and responsibilities of that church, of only two years earlier date. He is speaking particularly, as will be seen, on Temperance.

"The ministry hesitated long before they dared to use language such as would be understood. It became necessary to form a society out of the church—though composed to a great extent of those who were professed friends of religion—to do what should have been done in it; to endeavor to act upon even church members and ministers from abroad, and to create around them a public opinion which would induce them to take the decided stand which was necessary; and by degrees to bring the church to the position where it should have been at the commencement. The work was arduous and long. The church stood in the way of the progress of the cause, and still stands in the way. Mortifying and sad as it is, I hesitate not to say that, taking the country at large, in my judgment there is not so serious obstacle to the entire success of the temperance reformation, as the habits and opinions of ministers and members of the churches; and it is only by an extraordinary movement *out* of the church that the deficiency is to be made up. Yet the church holds this power in her hands—this entire power, under God, to perfect this glorious work, and to drive the curse from the land. And that moment when every minister of the Gospel, and every officer and member of the church shall be the thorough and consistent advocate for entire abstinence; and when every member of the church shall abandon all connection with the manufacture or the traffic in intoxicating drinks, and withdraw all capital from it, will be the consummation of this great work; nor will it occur *till* then.

"The same remarks might be made of any and every other cause of reformation. In every thing affecting purity of morals; chastity of life; the observance of the Sabbath; the cause of human liberty; the freedom of those held in bondage, &c. &c."

Such is the testimony of one of the brightest luminaries in the Presbyterian Church. It is most calamitous to the world, when such ministers lend their powerful influence to deceive men with the idea that such can be the true Church, or in the remotest sense, the representative of genuine Christianity.

Rev. Robert J. Breckenridge, of Baltimore, one of the greatest men in the Presbyterian church, a zealous colonizationist, utters the following important declaration:—

“Its (slavery’s) political aspect, we grant, is bad enough, and fairly belies our high sounding professions of republicanism, *but its evils, in a moral point of view, may truly be termed* **LEGION**. The church has cherished it in her bosom, and sustained it by her example, until it has reared its head so high in the sanctuary as almost to **BID DEFIANCE TO HER AUTHORITY**. This is evidently one of the worst signs of the times. But if we must wait for the civil authorities to take the lead in opposing this sin, what is it but an acknowledgement that *politics* are purer than religion.

“We are truly in a woful plight, if the church must abandon her contest with sin and lean for support upon the arm of the world. Perhaps nothing tends so much to perpetuate this monstrous system, as the acknowledged fact *that men truly pious support it by their example*. This hallows it in the eyes of the world. Would the church only see to the removing of such props, the *unsightly fabric must soon totter and fall*.”

The testimony given below, is by the late Dr. Nelson, for many years a slaveholder, but afterwards President of the Literary and Theological Institution in Illinois:—

“I have resided in North Carolina more than forty years, and been intimately acquainted with the system, and I can scarcely even think of its operations, without shedding tears. It causes me excessive grief to think of my own poor slaves, for whom I have for years been trying to find a free home. It strikes me with equal astonishment and horror, to hear Northern people make light of slavery. Had they seen and known as much of it as I, they could not thus treat it, unless callous to the deepest woes and degradation of humanity, and dead both to the religion and philanthropy of the gospel. But many of them are doing just what the hardest-hearted tyrants of the South most desire. Those tyrants would not, on any account, have them advocate or even apologise for slavery in an *unqualified* manner. This

would be bad policy with the North. I wonder that Gerritt Smith should understand slavery so much better than most of the Northern people. How true was his remark on a certain occasion, viz., that the South are laughing in their sleeves, to think what dupes they make of most of the people at the North, in regard to the real character of slavery. Well did Mr. Smith remark, that the system, carried out on its fundamental principle, would as soon enslave any laboring white man as the African. But, *if it were not for the support of the North, the fabric of blood would fall at once.* And of all the efforts of public bodies at the North to sustain slavery, the Connecticut General Association has made the best one. I have never seen any thing so well constructed in that line, as their resolutions of June, 1836. The South certainly could not have asked any thing more effectual. But of all Northern periodicals, the 'New-York Observer' must have the preference, as an efficient support of slavery. I am not sure but it does more than all things combined, to keep the dreadful system alive. It is just the succor demanded by the South. Its abuse of the abolitionists is music in Southern ears, which operates as a charm. But nothing is equal to its harping upon the 'religious privileges and instruction' of the slaves of the South. And nothing could be so false and injurious, (to the cause of freedom and religion,) as the impression it gives on that subject. I say what I know when I speak in relation to this matter. I have been intimately acquainted with the religious opportunities of slaves—in the constant habit of hearing the sermons which are preached to them. And I solemnly affirm, that, during the forty years of my residence and observation in this line, I never heard a single one of these sermons, but what was taken up with the obligations and duties of slaves to their masters. Indeed, I never heard a sermon to slaves but what made obedience to masters, by the slaves, the fundamental and supreme law of religion. Any candid and intelligent man can decide, whether such preaching is not, as to religious purposes, worse than none at all.

Again: it is wonderful how the credulity of the North is subjected to imposition in regard to the *kind treatment* of slaves.—For myself I can clear up the apparent contradictions found in writers who have resided at, or visited the South. The 'majority of slaveholders,' say some, 'treat their slaves with kindness.' Now this may be true in certain States and districts; setting aside all questions of treatment, except such as refer to the *body*. And yet, while the 'majority of slave-holders' in a certain section may be kind, the majority of *slaves* in that section will be treated with cruelty. This is the truth in many such cases, that, while there may be thirty men who may have but one slave apiece, and that a house servant, a *single* man in

their neighborhood, may have a hundred slaves; all field-hands, half-fed, worked excessively, and whipped most cruelly. This is what I have often seen. To give a case, to show the awful influence of slavery upon the master, I will mention a Presbyterian elder, who was esteemed one of the best men in the region—a very kind master. I was called to his death-bed to write his will. He had what was considered a favorite house-servant, a female. After all other things were disposed of, the elder paused, as if in doubt what to do with ‘Su.’ I entertained pleasing expectations of hearing the word, ‘liberty,’ fall from his lips; but who can tell my surprise when I heard the master exclaim, ‘what shall be done with Su? I am afraid she will never be under a master severe enough for her.’ Shall I say that both the dying elder and his Su were members of the same church! the latter stately receiving the emblems of a Savior’s dying love from the former!”

The following are the declarations of an English Divine, but one whose praise is in all the American Churches, Rev John Angell James:—

“Let the Church be what she ought to be, what she might be, and what she one day will be, and she would command the attention, secure the reverence, and obtain the submission of the world on all points of truth and morals. Slavery and wars, at her bidding, would come out of the bodies they have possessed, troubled and tormented, just as the demons did, which, at the voice of Christ, left the men who dwelt among the tombs, and, entering into the swine, left their former victims in liberty and peace. Men do not see the *sin* of slavery and war, however clearly they perceive, and willingly acknowledge, their *evils*. And why do they not see it? Because their spiritual vision is weakened by the feebleness of their piety. The sense of the spiritual eye is in the heart; and if that be dull and obtuse, moral truth is not, and cannot be, clearly discerned.

“And who ought to be foremost in the Church, but its pastors? If the Church is the light of the world, they are the light of the Church. Instead of sinking to the level of the people, they should draw up the people to their own; instead of a timid, shrinking, time-serving spirit, and acting upon the law of expediency, let them, in the spirit of martyrdom—and what else, or less, is the spirit of the gospel—proclaim, from the pulpit, and, if need be, from the prison and the stake, the sin of whatever opposeth itself to the kingdom of God. When the Church is what it ought to be, the world will be converted; and the Church will be what it should be, when its ministers are. A

better Church will make a better world, and a better ministry will make a better Church. Let this be sounded forth through all lands."

The following extracts from a late Annual Report of the Vermont Domestic Missionary Society, signed by Rev. Samuel Delano, Corresponding Secretary, "in behalf of the Directors," gives the sentiment of that numerous and powerful body, embracing the strength of the whole Congregational and Presbyterian Church of that State:

"The ministers are the *heads* of the churches—the *leaders* in the sacramental host of God's elect. NO MEASURE CAN BE CARRIED WITHOUT THEM, much less in *opposition* to them. And scarcely any proper measure can fail to succeed, when the ministry put forth their power. In view of this fact, it is asked, with the utmost earnestness, ought they not, and in view of their obligations and of the glorious results sought, will they not come up to this work, and lead on the churches? The churches can be reached in no other way. No man can approach a church when the pastor interposes. HE CANNOT, AND HE MAY NOT IF HE CAN. To give Vermont to Christ—this is the peculiar work of the church of Vermont. It is the field given to these ministers and churches to cultivate and KEEP."

This very week, the Congregational Journal says in reference to a State enterprise on the subject of Common School Education:

"Ministers sustain an important relation to this enterprise. Education has always been committed to their care and keeping; it is so still; and as in every town, common schools soon run low when the pastor is beaten off from their inspection, so the present movement will be a failure without their earnest support."

Such extracts are only specimens of the numerous avowals of the Church that "*no enterprise can fail to succeed*," when she puts forth her power. The Church then holds the key to the prison where humanity wails and weeps entombed, from age to age. Unnumbered millions have died in her Bastille, on whose eye never dawned the rays of moral or mental instruction. Millions yet linger there, whose cry falls all unheeded on her leaden ear.

The monstrous assumptions of the Clergy, whereby the Church and people are held in their present guilty position,

cannot receive too much consideration. On them, after all, rests the tremendous responsibility of upholding and perpetuating the slave system.

The following Resolution, adopted by the General Associations of Massachusetts and Connecticut, is now the law of the whole Congregational and Presbyterian Church of the nation. It was passed, as will be seen, with direct reference to the labors of anti-slavery and other agents for the promotion of the causes of Reform.

"Resolved, That the operations of itinerant agents and lecturers, attempting to enlighten the churches in respect to particular points of Christian doctrine and Christian morals, and to control the religious sentiment of the community on topics which fall most appropriately within the sphere of pastoral instruction and pastoral discretion as to time and manner, without the advice and consent of the pastors and regular ecclesiastical bodies, are an unauthorized interference with the rights, duties and discretion of the stated ministry — dangerous to the influence of the pastoral office, and fatal to the peace and good order of the churches."

Still later, the General Association of Massachusetts issued the following in their letter of statutes and instructions to the Churches.

"We would call your attention to the importance of maintaining that respect and deference to the Pastoral office, which is enjoined in Scripture, and which is essential to the best influence of the ministry on you and your children.

"One way in which this respect has been in some cases violated, is in encouraging lecturers or preachers on certain topics of reform to present their subjects within the parochial limits of settled pastors without their consent. (!!!)

"Your minister is ordained of God to be your teacher, and is commanded to feed that flock over which the Holy Ghost hath made him overseer. If there are certain topics upon which he does not preach with the frequency or in the manner that would please you, it is a violation of sacred and important rights to encourage a stranger to present them. Deference and subordination are essential to the happiness of society, and peculiarly so in the relation of a people to their pastor. Let them despise or slight him and he ceases to do them good, and they cease to respect those things of which he is at once the minister and the symbol. There is great solemnity in these words: '~~Obey them that have the rule over you and submit yourselves.~~'"

The meaning of these enactments is thus given by two distinguished ministers in New England.

"When a people have chosen a pastor, and he has been regularly inducted into office, they have so far surrendered up to him the right to discharge the appropriate duties of the office in the parish over which he is settled, that they themselves cannot send another to discharge these duties, all or any part of them, against his wishes, without an evident **INVASION OF HIS TERRITORY**. Whoever comes before a parish under these circumstances, is an **INTRUDER**. And equally so is he, who, after being admitted by the pastor, sets up his judgment in matter that falls properly under the pastor's control. These are both acts of trespass, and the perpetrators of them are, or ought to be, liable to ecclesiastical censure. The unfaithfulness or incapacity of the pastor, is no apology for the offence."

Such are the monstrous decrees of our spiritual star-chambers. The constitution of the United States, bloody and barbarous as that Draco outrage on liberty and justice is, expressly forbids Congress to pass any law "prohibiting the right of the people peaceably to assemble together." But the Ecclesiastical parliaments of the nation, whose penalties are "everlasting fire," and "the damnation of hell," deliberately decree, that if a Church member dare assemble the people, and bring before them an advocate of the claims of humanity, "without the consent of the pastor," he shall be visited with the terrors of discipline, and, if he persist, of excommunication.

"The *unfaithfulness* or *incapacity* of the pastor is no apology for the offence," say these divine legislators. So then, had some father, alarmed for the security of his daughters, just blooming into womanhood, while an ordained and Doctorated adulterer had been for twenty years, keeping beaten track from his pulpit to "the house of the strange woman," had some such father, regardless of the clerical mandate, introduced a lecturer on moral reform into the parish, his doom must have been expulsion from the Church, and if the assumption of the Church be true, from the kingdom of heaven. The "unfaithfulness" of the foul deceiver to rebuke the sin of which he himself is most guilty, "is no apology for the offence."

The cool and deliberate manner of consigning to perdition those who disobey the mandates of the Church, will be seen

in the following letters. The members thus expelled, were of most unblemished purity of character.

"SALEM, Oct. 14, 1842.

"MISS MARIA FRENCH: * * *

"It remains that we give our last admonition, and solemnly to call on you to pause and consider your ways. Excision from a Church of Christ, is a distressing and awful event. It is distressing to all the members, who have his spirit; and awful, because 'whatsoever they bind on earth, is bound in heaven.'

"So it has ever proved. Where has an individual been found, who was justly cut off from a true Church of Christ, and did not return, that was not given up of Him to a reprobate mind?

"You may now think lightly of this matter, and treat it with contempt, but be assured, it is no light matter, and receive our admonitions as dictated by a spirit of Christian kindness, and a due regard to the honor of Christ, and the welfare of his Church.

"In bonds of Christian fidelity and love,

"We are, yours,

"BROWN EMERSON, } Committec."
"JACOB HOOD, }

The other letter is as follows. Miss W. had been voted to the doom of apostates.

"Miss W.:—It is my painful duty, as pastor, to send you the above vote. Now, if you are, in the sight of Christ, an excommunicated person, for a breach of covenant, no sympathy or protection, which any professed Church of Christ can afford you, will lessen your guilt, or restore you to membership in the Savior's body. If we have done according to the mind of Christ, in this matter, 'whatsoever is loosed on earth, shall be loosed in Heaven.' * * * Until you are truly penitent, *you are, by a vote of a Church of Christ, declared to be cut off from a visible union with Him, and cast out among his enemies*, and to the power of the god of this world, that your spirit may be saved in the day of the Lord Jesus.

"Let me, affectionately and solemnly, exhort you to consider your ways, and in time to repent, and escape the doom of apostates from Christ.

"I remain, your friend,

"N. ADAMS,

"Pastor of Essex St. Church.

"Boston, June 1, 1840."

But let us hasten on. Appalling, indeed, is the picture that truth and justice compel to be drawn.

The following extract of a late "Circular Letter to the churches composing the Portsmouth Baptist Association," shows the ministers of that denomination to be not less audacious in their usurpations. The letter is deploring that the former deference to the clergy is gone, and is seeking the cause and the remedy.

"We are also aware that the ministry itself is chargeable, to no little degree, with bringing about such a state of things as we herein deplore. May be, they have thought, by placing themselves more on a seeming level with their fellow-citizens, by mingling in their debating clubs, and joining with them in their efforts to bring about certain moral improvements, that in this way they would get a nearer access to them with the gospel; but we think that by pursuing such a policy, they have *unavoidably lost that reverence which the people must have for their ministers, over that which they cherish for other men*, and lost also the end which they thought to gain by taking such steps. Nor is this all. Ministers have not been sufficiently respectful and decent in their intercourse towards each other, and the world and the church have seen it, and taken undue liberties from it. Hence, the ministry has plunged a dagger at its own vitals: and now, as long as they continue to disrespect and accuse each other, they must not be surprised if they are disesteemed by others. Let them begin the work of reformation among themselves, and let them so demean themselves that *the robes of their office shall be held in future by all, as sacred and inviolable.*"

Here is one of the largest clerical bodies in New Hampshire, or New England, confessing that its "*seeming*" (mark the word,) *seeming* to be "on a level with their fellow citizens" and "*seeming*" to "mingle in their efforts to bring about certain moral improvements," is only the most infamous hypocrisy—that it is done to deceive them into the embrace of a sectarian religion, which is here proved as corrupt and foul as the breath of perdition. But the revelation is too dreadful for comment. The whole treatment, by this and kindred bodies, of the anti-slavery enterprise, bears witness to the truth of this strange and monstrous confession. And the result they deplore is, that they are losing "that reverence which the people must have for their minister, over that which they cherish for other men."

In 1836 a council was called in Claremont, New Hampshire, on the question of dismissing the Congregational min-

ister of that town. In a long address to the church, the council say :—

“ The Council are surprised that any of the Church should desire to take on themselves the fearful responsibility of regulating the sacred pulpit, after it had been solemnly entrusted to the pastor—and of dictating who should be invited to officiate in that responsible place. Such interference they believe to be disapproved by the Head of the Church. ‘ Obey them that have the rule over you and submit yourselves.’ ”

The Boston Recorder, in September, 1838, said of the pulpit :—

“ So! grand an instrument, ordained by the wisdom of Heaven, for the renovation of the world, should ever be contemplated with reverence, and approached as Moses was admonished to approach the burning bush, on fire, yet unconsumed.”

A short time since, the Rev. Dr. Woods, of Andover Theological Seminary, was called to preach a sermon at the ordination of his son as pastor of the Presbyterian church in Spring Water, New York. An extract or two will follow :—

“ How often do we hear it said, and said truly, at the present day, that the ministry is not duly respected! And have we not here one of the causes of this? Ministers have not kept in their place. They have more or less neglected their sacred trust, and gone into other employments. This has opened the door for other men to thrust themselves into *their* place and assume *their* office. Is not this one of the reasons, that the sacred office has lost so much of its sacredness? Open your eyes, brethren, and see how the enclosures of the ministerial office are broken down, and (I am sorry to say it)—broken down chiefly by ministers themselves; so broken down that no one can find the line of separation between the ministry and secular employments! And who of you, brethren, are prepared to meet the natural consequences of this? Who of you are willing that every one called an *evangelist*, and every one called a *lecturer*,—that every man and woman, who are puffed up with pride and self-sufficiency, should thrust themselves into your pulpit, and assume the work, or any part of the work, of moral and religious instruction, which belongs to you? * * * * *

“ Those who go into the ministry ought scrupulously to confine themselves within the just bounds of their office, and to lay out their time and strength upon their appropriate duties.

If we would do the work of the ministry, in the best manner we are capable of, we must abstain from all other employments that would interfere with it. * * * True, it puts a yoke upon us, but the yoke is easy; a burden, but the burden is light. If then we *might* leave our sacred work for some other, how could we make such a sacrifice? Who would willingly descend from a higher to a lower employment? Who would willingly practice such self-denial, as to give up, even for a time, the blessed, honorable business of a gospel minister, for any other business which can be named, or any place which the world can offer? Other works, I admit, are honorable. But how much more honorable is this! The throne of a king is a *high* place, but how much *higher* is a *pulpit*."

Thus did the venerable Doctor complain of the loss of reverence towards the ministry. And thus did he invest his son with royal honors, and a "throne." How like Him who came in "the form of a servant," meek and lowly, and with "not where to lay his head;" or those faithful disciples of his, who, instead of titles, or "thrones," or "reverence" even, were made the "offscouring of all things."

While the pulpit is thus covetous of honor and reverence, it is not strange that it grows dainty as to the birth and circumstances of those who shall possess its royal prerogatives.

When, a year or two since, the General Assembly was sitting at Louisville, Kentucky, the subject of educating young men for the ministry came up for consideration. The Rev. Dr. Brown, President of Washington College in Pennsylvania, submitted these remarks:—

"There is, to my mind, a wrong bias on the subject of candidates for the ministry. We have given an undue prominence to educating poor pious youth to the ministry. What is the record of the Old Testament? God in his wisdom instructed his servant Moses on this subject, and the priesthood was assigned to the HONORABLE AND NOBLE TRIBE OF LEVI. Now, sir, let us look on the other side. Jeroboam selected the priesthood from the lowest, the meanest of the people. I do think, that too much of the care of the Board is bestowed on those who are of families NOT OF THE CLASS TO ELEVATE THE STANDING OF OUR CHURCH."

At the seventeenth annual meeting of the American Home Missionary Society, the venerable Dr. Beecher offered a Resolution declaring "the **STATED** evangelical ministry, is eminently the power of God for the conversion of the West."

He supported his resolution in a speech of some length, an extract of which follows :—

“A stated ministry unites society also by strong bonds. A good pastor *is a sort of central power* in society. He holds the affections of those with whom he dwells, and becomes a peace-maker among them.

“All these influences are peculiar to the permanency of the stated ministry. They are lost by the transient ministry. Instances of the effects thus produced might easily be mentioned. I could tell of a minister who, having preached there for fifty years, became the patriarch of the village. And once, when a lecturer came there whom he thought unsafe, he put on his gown and wig and cocked hat, and walked up one side of the street *and told his people they had better not go ; and then walked home on the other. Every soul staid at home! All that is healthful in society finds support in the stated ministry.*”

And this is an example to be followed. Let the people contemplate their condition and character.

The two following extracts will suffice. The first is from the letter of a clergyman in Maryland, giving an account of a revival that occurred some three years ago. It was copied into the Congregational Journal, the organ of the Congregational and Presbyterian church of New Hampshire, with this endorsement of its sentiments, and exhortation to other churches and ministers to imitate the example thus set them :—

“Let ministers cultivating long neglected and unpromising fields be encouraged by this example. God will give the largest blessings to those who make the largest sacrifices. Let the lay members of our churches be admonished of their duty and responsibility by the diligence and success of their distant brethren in Maryland. A great part of the moral power of our churches is lost by the neglect of the brethren ‘to occupy the talent’ their Lord has given them.”

And then follows the letter of the Maryland minister, Rev. Mr. Harkey an extract of which reads thus :—

“The church must carry on revivals. Ministers alone cannot and ought not to do it. The strength of the church of Christ has never been fully developed in this respect, since the days of the apostles. All our meetings this winter have proved the efficiency of lay help. I have only preached, administered the ordinances, and superintended—the members have done the work—members converted under my own labors. But, asks one, what can laymen do? Answer,

every thing but preach and administer the ordinances! The whole church is a practical missionary society, and they 'go out into the high ways and hedges, and compel them to come in!' Ought it not to be so? I, as pastor, have of course not been idle; for during the months of January and February, I preached fifty sermons, besides lectures at prayer meetings, &c.; but the members carried on the meetings.

"But do not your men become stubborn and ungovernable when you send them to work, and all want to be preachers, and take *your* place, asks another? I answer—No! They would not crook their finger without asking me first. I am their *Pastor*, their shepherd, their general, and they do not move until I give orders. This is right; and when men's hearts are right with God, they will not only not oppose their pastor or wish to take his place, but stand by him, uphold his hands, and pray for him."

It need not be added that the solemn exhortation to imitate such an example, is heeded in the church, to a most melancholy extent, as this whole chapter of developments fully proves.

Within the last few years, the prevalence of the Methodist and Miller doctrine relative to the public speaking and praying of women, has been such, as in a very few instances, to reach to the more *dignified* denominations, and measures have been taken to check the calamity. Against this innovation was at once arrayed the Hopkinton Association of Congregational Divines, a formidable body in New Hampshire. They unanimously enacted a statute of which the following is a perfectly fair specimen:—

"Not that women may not bear a part in the songs of the Church, because this is an established part of public worship, and is not prohibited to women as public teaching and praying are; publicly to sing God's praise, under men as leaders, is, by implication, enjoined upon women, as is the celebration of the holy supper, and of the Savior's resurrection, by keeping the first day of the week as holy time. Nor does the prohibition deprive females of any of the privileges of the Bible class, or religious conference, in which they are indulged with *perfect freedom of speech, in answering the questions which their pastors, leaders, or catechists put to them.*

"But, as to leading men, either in instruction, or devotion, and as to any interruption, or disorder, in religious meetings, 'Let your women keep silence in the churches;' not merely let them be silent, but let them keep or preserve silence. Not, that they may not preach, or pray, or exhort merely, but they may not open their lips, to utter any sounds audibly. Let not your

women, in promiscuous religious meetings, preach or pray, audibly, or exhort audibly, or sigh, or groan, or say Amen, or utter the precious words, 'Bless the Lord;' or the enchanting sounds, 'Glory! Glory!'"

Ransack the records of papal or pagan despotism, and you look in vain for a grosser outrage on common decency, to say nothing of Christian liberty. I dare not give utterance to the feelings that rush upon me, towards those strangely infatuated men, who sustain these archangels of folly and depravity, in such outrages on the wives and sisters of their love.

Such is the account the church renders of herself. No witness has been examined but such as she must approve, nearly none but such as she has furnished. And they have given their testimony in their own way. No keen and subtle cross-questioning has embarrassed them. No opposing counsel has been by, to distort and pervert their words. Throughout, the examination has been as just, especially to the church, as can be the trials of the great day of account.

And what is the result? The Rev. Dr. Johnson of North Carolina, asserts that, "when in any country, slavery becomes a part of its settled policy, the inhabitants, even *Christians*, may hold slaves without crime.

Dr. Winans of Mississippi, publicly declares, "Christian ministers ought to hold slaves, and to be diffused throughout the south. Presbyterians, Baptists, Methodists, should be slave-holders. There should be members and deacons, elders, and bishops too, who are slaveholders. The interests of the slaves require it."

And Dr. Taylor of Yale College, at the head of the Theological department, instructs his pupils, candidates for the ministry, that "if Jesus Christ were now on earth, he would, under certain circumstances, become a slaveholder."

Professor Stuart of Andover Theological Seminary, writes to President Fisk of another Theological Seminary, that "slavery may exist, without violating the Christian faith or the church." And President Fisk writes back again, "this doctrine will stand, because it is Bible doctrine."

The justly Rev. J. C. Postell of South Carolina, exhorted the citizens of Orangeburg and vicinity, at an immense gathering, on this wise:—

"Shun abolitionism as you would the devil. Do your duty as citizens and Christians, and in heaven you will be rewarded, and delivered from abolitionism."

